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The Children's Challenge to the Church

A Study in Religious Nurture for Rectors and Teachers

BY

REV. WILLIAM E. GARDNER

General Secretary of the General Board of Religious Education of the Protestant Episcopal Church

PREPARED FOR

THE SUNDAY SCHOOL COMMISSION

DIOCESE OF NEW YORK

"Civilization and religion center about the Child"
—Dr Luther H. Gulick

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PREFACE

There are two parts to this book. The first part is a challenge to the clergy and Sunday School teachers, who under the guidance of the Holy Spirit have the future of the Church in their hands.

The Christian Nurture Course which forms the second part, is not another "system of lessons." It is the accumulated results of the experiments, discussions, and correspondence of many rectors, who, years ago, became dissatisfied with the conception of the Sunday School as a place where lessons only are taught. These men sought for the nurturing powers of the Church, confident that when found they would give joy to the child. They were rewarded. By the Christian Nurture Course the Sunday School has become to many rectors and teachers the Church organization, giving the highest joys in service.

The Christian Nurture Course seeks to show methods by which the Standard Curriculum may be applied. While in the main, the Course follows the Standard Curriculum of the General Board of Religious Education, it departs in some detail. The improvement of the Standard Curriculum can only be brought about by a careful testing of its recommendations and an experimentation which will lead to its improvement.

In parishes where the adoption of this Course is

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contemplated, every teacher should be provided with a copy of this book, and after careful reading the material should be discussed and plans made according to the directions given in "Requisites for Success," page 19.

If this book can become the basis for a better understanding between rectors, teachers, parents, and scholars, it will accomplish the supreme end for which it has been prepared.

The writer is indebted to a host of Sunday School teachers throughout the Church, who by correspondence and in conferences have given him suggestions and helps. He is particularly indebted to the Rev. Chas. H. Boynton, Ph.D., Professor of Religious Pedagogy in the General Theological Seminary, for many valuable suggestions; and to Rev. Carlton P. Mills, Educational Secretary of the Diocese of Massachusetts, Rev. Malcolm Taylor, Rector of St. Thomas' Church, Taunton, Mass., Rev. Phillips E. Osgood, Rector of the Church of Our Saviour, Roslindale, Mass., Rev. Herman Page, D.D., Rector of St. Paul's Church, Chicago, Ill., Rev. Chas. H. Young, Rector of Christ Church, Chicago, Rev. Llewellyn N. Caley, Rector of St. Jude and Nativity, Philadelphia, Very Rev. Chas. S. Lewis, Dean of All Saints' Cathedral, Indianapolis, Ind., Rev. Wm. W. Smith, M.D., Secretary of the New York Sunday School Commission, Rev. Lester Bradner, Ph.D., Chairman of the Teacher Training Committee, and many others who have made contributions to the experiment which has been known as "The Christian Nurture Course."

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PART I.

The Children's Challenge to the Church

"Religious experience is seeing more and more in our Lord's definition of greatness in the kingdom of heaven, when by a living parable He set a little child in the midst of His disciples. It is difficult to keep from thinking that this implies that at the heart of the universe there is the spirit of eternal childlikeness."—SLATTERY, *The Authority of Religious Experience*, page 278.

". . . the Christian Faith demands a mental habit different from that now popular . . . its sincere profession sets us free . . . and permits us to look at God's universe with the eyes of . . . the child."—FIGGIS, *Civilization at the Cross Roads*, page 172.

"in the childlikeness of God, religious experience has discovered what we may term a necessary idea, which theology may some day develop into a stately doctrine."—SLATTERY, *The Authority of Religious Experience*, page 280.

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THE CHILDREN'S CHALLENGE TO THE CHURCH

During the French Revolution in one of the demonstrations, a company of children paraded with banners on which were printed the words, "Tremble, tyrants, for we shall grow up." Something of value might happen if through the staid and prosaic Diocesan Conventions and Councils, yes, and even through the General Convention, children of the Church could be marched with banners entitled "Tremble, Church fathers, for we shall grow up." Truly the Church fathers should tremble when they confront the fact of the child life of the Church; tremble because of the inadequate way in which the Church is meeting the problem; tremble because of the increasing diminution in interest which the child is taking in the Church.

The child life of the Church of to-day makes four distinct challenges to the Church:

1. *Children challenge the Church to hear and heed the message of childhood.*

It is the Church's primary duty to hear this challenge of the child and to break down the conception that the chief value of the child is in the fact that some day he will grow up. Too long has the Church aimed simply to enfold the child with an encircling care; too long has she looked down on the child as

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something merely to be guided, instructed, and taught. In reality some of the divinely ordained teachers of the Church's life are among the Church's children. The cry of the children to-day is that the Church will come and play with them, in order that she may learn from their play how to teach them to pray. Rauschenbusch, in his *Christianity and the Social Crisis,* has this very illuminating paragraph:

"A man was walking through the streets of the city, pondering the problems of wealth and material well-being. He saw a child sitting on the curb-stone crying. He saw a young mother with her child, and an old man with his grandchild. But it never occurred to him that little children are the foundation of society, a chief motive power in economic effort, the most influential teachers, the source of the finest pleasures, the embodiment of form, color, and grace. The man had never had a child, and his eyes were not open. . . . Jesus knew human nature when He reiterated, 'He that hath ears to hear, let him hear.'"

"Suffer the little children to come," was the Lord's method of taking the child's part, and when He took them in His arms and blessed them and said, "Of such is the Kingdom," He tried to visualize before the Church their teaching power; and when He said, "It were better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea," He warned of the results that must come when the Church takes a supercilious look-down-upon rather than a look-up-to attitude toward the child.

Just as the child has never had a fair chance in the State, so he has never had a fair chance in the Church. The past situation has been excusable in the State, it has not been excusable in the Church, for

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had the Incarnation, as revealed by the Master's life, been truly comprehended, the childhood of the Church would have been estimated at its true value.

The child challenges the Church to study and know childhood, not so much because the child needs appreciation for his own sake but rather because the Church cannot come to a complete knowledge of God without that study. Dr. Slattery in "The Authority of Religious Experience" warns the pastor that he must have the "daring to expect commanding things of God" which he alone can turn over to the theologian for "testing and experimentation." The Church has yet to learn that "commanding things" will be found in abundance when the pastor develops the ability for careful and intelligent association with the child life of his flock.

The child is calling the Church to establish opportunities in her theological seminaries for studying the religious message that can be found in childhood. Fellowships, lecture courses, and laboratories should be founded by the wealth of the Church that she may lead in that study, which by force of necessity must command the attention and energy of men with clear minds and loving hearts. It is in this wonderful laboratory waiting for the Church that many of the future glories of the ministry of souls are to be discovered. The day should be hastened by the Church when the right to exercise the "cure of souls" will be more carefully guarded and more accurately prepared for than the right to cure the bodies.*

* "The expensiveness of laboratories and of trained teachers, and the apparent cheapness of piety have led in

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2. The second challenge is: ***Childhood challenges Churchmen to be spiritual parents, not merely teachers.***

One of the underlying principles which must govern the study of the methods and the material of Religious Nurture in the Church, is that the point of view from which Churchmen approach the problem of Religious Education must be the point of view of the parent and not that of the teacher.

This is hard for us to understand because the only educational method which we depend upon is based on a teacher. We are creatures of the methods of the Public School and the University. The former has aimed to prepare its scholars for the University examination, and the latter has tended to teach with too much emphasis on the search for brilliant scholarship. Today there is rather the growing desire to lead the scholar into life's experience and to value him in so far as he is trained to be courageous, noble, true, sympathetic and able to see visions. In this tendency the Church should lead. Already in secular education there has come the change of emphasis from the intellectual to the vocational, from making the child a scholar to making the child a productive unit in society. This is only one step in a great process and in this process the Church should strike the real key-

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not a few cases to what amounts to a fraud upon the young. This is not too severe a characterization of an institution that seeks power over the young, without first qualifying itself to exercise that power."—Coe, ***Education in Religion and Morals***, page 326.

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note and place before the world the highest educational vision.

The Church should hear the challenge of the child and turn the attention of society to the child, because *only in and through the child can the world learn the one lesson that it needs most of all, the one lesson that it hesitates to face, the only lesson in which it can find its salvation—the lesson of parenthood.* In the development of democracy the ideal has been brotherhood, but those who have read their New Testament and have gone to the basis of the Incarnation, know that the ideal of brotherhood is impossible unless it is founded upon the ideal of parenthood. If democracy has had its era of brotherhood, if public education has gone through the process of first accepting an intellectual ideal and then a vocational ideal, both now have their faces toward the higher aim which they have hardly dared to formulate and that is the aim of training parents.

Today is the Church's supreme opportunity. Her life depends upon her capacity to so present the gospel that she will show the world what a father is like, and this she cannot do until she sets the children in her midst and calls the State and the home, as well as the members in her own body, to face the fact that the most important element in life—parenthood—cannot be obtained without close and humble contact with childhood.

The Church is to train parents, not only parents who base their parenthood on physical relationships, but more important and more in accord with her commission, spiritual parents, who base their parenthood

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on a spiritual relationship. The child's inalienable right today is to find in every man he meets and in every woman he meets, the spirit of fatherhood and motherhood. It is this that the Church has preserved when she has insistently claimed in her Baptismal office that there shall be present at the spiritual birth of the child not only those who are responsible for its physical well-being, but godfathers and godmothers whose relationship to the child is based from that moment on spiritual realities. In that precious moment in the Baptismal Service the Church has said in actions which speak louder than words, that the most important element in Religious Education, the one that can be neglected only with great peril, is the parental element. "Neglected with great peril" we have said. Do we mean peril to the child? Not at all, we mean peril to the Church.

In the tendency to escape the responsibilities to childhood, is found the greatest menace to Church and State. The most precious instincts, those upon which the physical and spiritual development of society depend, are the instincts of parenthood. God has not only endowed us with these instincts, but He has also endowed us with the capacity to attain the highest joys of life in the cultivation of these instincts. So when the Church shall give her attention to developing the instincts of spiritual parenthood, she will make her greatest contribution to the world. She will do this only by connecting the adult life of the Church very closely to the child life, for only in that fellowship can there be developed the spiritual life of the Church that will become the saving power in the world.

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3. Thus childhood makes its third challenge to the Church:

It calls upon her to stop approving of childhood from a distance and by coöperation to lead childhood into the joy of making choices and sacrifices for the Kingdom of God.

A situation in which there are many dangers is that which resides in those circumstances where Church people spell coöperation a-p-p-r-o-v-a-l. It is pathetic to hold conferences of clergy, parents and Sunday School teachers today and hear them politely and often enthusiastically *approve* of what has been said, but not have them raise a hand to help. This unfortunate course is not so much due to a bad will as it is due to a sense of incompetency which reigns in the minds of people today as they face child life. Separation from the child, lack of an effort to comprehend the child, have become so wide spread that the call to a parish to give up certain things in order that its child life may make its real contribution to the parish, is beyond the comprehension of those to whom the call is made.

Along with the incomplete idea of coöperation, is another idea that has grave dangers. There is prevalent the thought that Religious Education is something that can be carried on apart from the Church. The life of society today needs leaders who will boldly stand up and in the educational propaganda put the emphasis on the Church. There can never be complete and adequate Religious Education outside of the Church. Men and women may do the best that religious pedagogy may direct, they may ful-

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fil all the obligations of the home and of the State, mothers and fathers may be ideal in the examples set of prayer and helpfulness and self-sacrifice, but in the end all state training and all home training will be inadequate if separated from the training that must emanate from those dominating influences which can only come with saving power from an authorized religious organization. Just as no home can be a real home unless it finds its life in the State and in the Church, so there can be no proper development of the parental instincts unless they find their development in Church and State parents.

When Churchmen will see that coöperation in Religious Nurture means sacrifice and when they will see that that sacrifice must be made in conjunction with a clearly defined Church life, they will be led to understand this third challenge of the child.

Our child life today is not asking to be trained for something by and by, it is continually looking up into the faces of those who should be parents and is asking to be admitted into their life and have a share now in winning the world for Christ.

We believe that the Kingdom is brought by deliberate choices, and personal sacrifices in order that those choices may be obtained. Then the most important element in Religious Nurture is the training of the power to choose and the power to sacrifice. This like any other capacity of human life, does not spring into existence full blown as the result of studied convictions, it is rather the result of a process in life the development of which must begin in childhood. The weakness of men and women in the Church today is not pri-

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marily due to the lack of conviction; there is conviction enough in the world to save the world, if only men and women had been trained to live up to their convictions. If years ago the Church had given its emphasis in its educational methods to exercising the ability to make choices and the ability to sacrifice, there would be more choosing according to convictions and more willingness to sacrifice in accordance with choices.

Those who are close to child life know that its greatest joys grow out of the exercise of its powers of choice, and its progress in development is in ratio to the joy that it discovers in sacrificing.

To take a concrete illustration: The children would be in the Church today if there was more reality in worship and preaching; if worship and preaching were the product of an earnest desire for a growing ability to make right choices and find joy in sacrifices. Worship and preaching today are largely a product of custom and habit. The number of people who go to Church on a Sunday morning with real spiritual desires and with aims as clearly defined in their own minds as the aims which dominate them as they go to the grocery store or to the tailors is comparatively small. The number of sermons that are preached today because the preacher is burning with a message for his particular congregation is not large. It is in this artificiality that the child finds nothing for him. For in every sphere of life in which there is a genuine attitude on the part of adults, the child finds joy in coöperation; he has not learned to be artificial, that

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comes later, and until then he finds the so-called worship of a Sunday morning, irksome.

We cannot train our boys and girls in making choices and in sacrificing for the Kingdom of God, until we are doing that ourselves. The child challenges the Church not only to stop approving of childhood from a distance, but also to more clearly define the content of the religious life and to determine how far religious exercises are essential to the individual and the social life, and having reached a conclusion, to lead him by example in choice making and in the making of sacrifices for the bringing in of the Kingdom. The child is asking the Church to mark out a clear path for herself and then to give him the opportunity to coöperate in everything that is real in the religious life.

4. The last challenge here presented is—*That the Church make religion enjoyable to the child.*

The child challenges the Church to stop taking the *mystery* out of religion, the mystery that is part of God's revelation, the mystery of the sun and the moon, and the stars and the clouds, and of all of the great unanswered and unanswerable questions of human life. The joy, the facination that arises from mystery and even from fears and terrors, have their legitimate place in the development of the true sense of God. Man stands at his highest when he can face the mysteries with joy and for this end the child is constructed, and this is what he wants to do, and he has no use for the Church that will discredit this natural and valuable capacity of his life.

Today we know that the play instinct has a greater

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value than merely adjusting the child to his environment. Animals may play for the ability to meet the conditions of their physical environment, but a child does more, he has to meet the eternal and in the unconscious joyful attitude toward life which is given by play properly organized there is the training of the child for eternal ends. There is "joy in heaven" the fullness of which is beyond the comprehension of man. There is joy in sacrifice which the Church has not learned and which therefore she has not taught. The childhood of today challenges the Church to produce its joys. Every other agency in life is opening its treasures of joy for the child. In the Public School, on the athletic field, in the entertainment halls, everywhere the child's capacity for pleasure is being recognized and met. Has the Church no word for this situation? Does she lack the ability to give that element to the child's life which will make all his pleasure and all his joys of the highest calibre?

The child asks for the joy of *coöperation.* We have already touched this point, but it must be mentioned here again. He waits for the pleasure and happiness of doing real things with real men and women. He waits for the joys that come from the rich experiences which rise from the mystical fellowship; he wants to pray, he wants to sing, he wants to serve, but he wants to do them all with someone whom he admires and who is his hero. Can the Church fulfil this desire of the child's life and give him the joy of fellowship with heroes?

The child calls for the joy that comes from having *time to grow into Christ.* He does not ask for instruc-

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tion, he wants nurture; he does not ask for announcements of truth, he wants the joy of living the truth in order that he may gain his freedom and then recognize it. He will turn from the task which is set by teachers who are more interested in attaining intellectual ends than leading him into the experiences of a religious life. He will not care for a creed because of its explanations, but he will find joy and more meaning than we are ready today to allow, in the creed that he says and sings with those whom he admires and loves. He asks to become a part of a process in order that he may grow and in the process he asks for time in order that he may enjoy his growth.

He asks for the joy that comes from *the progressive life*. He wants the Church to set him tasks which call for his best desires for achievement. He can estimate the value of the secular program of education with its primary, intermediate, high schools and then the summit of all, college. Who can estimate the indelible impression made by the annual call of graduation with its flowers, addresses, ribboned diplomas and applauding friends? Quite unconsciously there has been built a process which holds before the child more than a program, it holds a life in which the fulfillment of the best within him depends upon his achievement.

Can the Church equal this appeal? Can she make the process in education appeal to the achieving sense of the child, so that he will consciously face incompleteness if he does not continue with the Church to the end, and more than that, can the Church go beyond secular education, and hold before the child the great program of a world conquest for Christ so that

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the higher he climbs in his sense of achievement, the more will the vision of possibility attract and hold him? Can she make this program so suffused with joy that he will enter his world with the sense of a Christian knight upon a quest?

Here are some of the joys that the child is challenging the Church to put into its life if she would hold the child.

In response to these challenges is the Church doing anything? Indeed she is. Throughout the Church the rectors and teachers are praying and training for the ability to answer the challenge. The following studies of the various methods and material which exist in some parishes today, attempt to show how the Church hears the challenge, and how she is preparing to respond and to so answer the challenge of the child that with joy he will join the Church's crusade for the bringing in of the Kingdom.

Questions for the Discussion of the Chapter in Teachers' Meetings

1. In what ways is our parish responding to the challenge of the child.
   Is it providing the money to support the Sunday School, thereby leaving the offerings free to be used in training the scholars in stewardship?
   Is it providing pews centrally located for the scholars at great festival services, especially when the Bishop comes for Confirmation?
2. How far are the godparents in our parish faithful to their responsibilities?
   Do we know who they are?
   If they are not faithful, do we know why?

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3. Does our school aim to teach more than history and doctrine?
   If so, what and how?
4. In what way can we as teachers develop our capacity for spiritual parenthood?
5. What can we do to train our scholars in the making of choices?
6. Who in our parish are real students of childhood?
7. In what way do you believe that a Church Organization is necessary to complete Christian instruction?
8. Give as many reasons as possible why child life is an asset to the Church.
9. Is there enough sacrifice on the part of officers, teachers, and parents in our parish to set a stimulating example to the children?
10. Assign to one or more teachers the study of the subject of play and its connection with the religious life.

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PART II.

The Christian Nurture Course

"To teach religion, as Carlyle has said, the first thing necessary is to find a man who has religion. For most men, their religion is vitalized and sustained by their personal relations with other men. It is only when we come into contact with men whose lives are guided and controlled by the hand of God, and see the power of the faith which makes them strong, that we ourselves become sure of God and His love. 'Soul is kindled only by soul.' "—*Foundation*, page 31.

"I think all the Churches—all the Nonconformists and other Churches—are beginning to see that while it is possible to have excellent religious teaching in the provided schools, nevertheless the forces behind it all must be the organized forces of the Churches. It cannot be the organized forces of the rate-payers or of the Department, or of the county council. Whatever it may be, it cannot be that. It must be the religious force provided by ecclesiastical organization. The more tolerant those ecclesiastical organizations become, the wider their outlook, the warmer their sympathy, the more they hold in common with their brethren, the more I rejoice. But the idea that because you do not think there is sufficient agreement among the Churches you are going to make up a sort of bastard State religion, and treat that as if it had behind it the authority of an ecclesiastical organization; the more it is considered, the more absurd it will seem."—(Quotation from speech by the Right Hon. A. J. Balfour, reprinted in the *School Guardian* of June 7, 1913.)

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CHAPTER I.

Requisites for Success

1. Introduction

The aim of these pages is to outline for a better understanding between rectors and teachers, the methods and material which might enter into the eighteen years when the Church should direct the religious life of the child. I do not imply by this that at eighteen the Church is through with the child; I imply rather that the Church should have so directed the work and the life of the child that at the age of eighteen or thereabouts, he will begin to be intelligent about self-direction and anxious to exercise his capacity for self-direction. The old method of Religious Education tended to announce certain things to children all the way along through the course of instruction, with the hopes that having given the child the truth, he would have the right foundation laid for his manhood. To-day we work from the point of view that education is not a process of intellectualism, it is not merely a process of conveying or announcing truth, but it is life and there is no such thing as an end to it this side of the grave. We are not through with the child at eighteen, but we hope that the child has so attained certain capacities by the time he is

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eighteen, that he will find, comprehend and joyfully fill his place in the fabric of the Church.

In outlining the teaching of the eighteen years we shall consider the following divisions:

The period of childhood from 1 to 9.

The period of boyhood or girlhood, from about 9 to 11.

The period of the study of the Saviour's life, about 12.

The period when the Church knights the child, about 12 to 14.

The period when the child joins the Church in the World Quest, about 15 and on.

We shall consider the methods and the material of all the periods under five heads, which should form the five interests of the teacher.

2. The Five Interests of the Teacher

1. Lesson Material, by which we mean the Bible stories, nature stories, etc., which should enter into the instruction of each department.

2. Memory Work: The simple texts, hymns, prayers, and such parts of the catechism as are applicable to each age.

3. Elements of the Church life which should be presented to the child in order that he may more and more come to realize that he is a member of the Church and that its very stone and mortar belong to him, are his very own.

4. The activities which should develop the devotional life of the child.

5. The experiences into which the child should be

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led in order that he may gain the joys that arise from Christian service.

This course cannot be carried out successfully without regular teacher's meetings, in which the teachers are encouraged to bring in their difficulties for discussion and liberal time is given for the consideration of the same. Teachers should be encouraged to discuss their difficulties with the rector or the superintendent before they are brought out publicly before the full corps of teachers, for by such preparatory discussions, the rector or superintendent is able to treat the question in such a way as to make its consideration helpful to the whole body of teachers.

3. Teachers' Meetings

This course depends upon every teacher's seeing the whole task of Christian Nurture; only thereby can he see the importance of his particular task and make it the consummation of what has preceded and the preparation for what is to follow. A large amount of our Sunday School work today fails because it is not related. Each teacher is trying to get through a particular lesson on a Sunday and a particular course in a certain year. He is frequently faithful in this work, but the best result of that faithfulness cannot be attained because the particular lesson and course is not related to a larger whole. Where this course has been most successful, the teachers have been required to read the material provided for every age and to consider carefully the connection between the particular grade taught and the whole object of the course.

The author would strongly advise the distribution of this book to the teachers of the school and the con-

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sideration of the material of this Course in successive teachers' meetings. In one case this has been done in the closing weeks of the school year as preparatory for the beginning of new work in the autumn. In the autumn, the teachers were called together by departments and the material was again considered from a more specialized point of view and after the teachers had had the summer in which to read and meditate upon the methods and material of the Course.

A well planned and carefully conducted teachers' meeting depends upon how far the rector or superintendent builds up a personal relationship between himself and his teachers. Too many teachers' meetings fail because the leader looks upon his teachers as part of a machine or "Sunday School system." With this attitude of mind, the teachers' meetings become places where new rules are established and an effort is made to bend the teaching force to a closer keeping of the old rules. The personal forces for Christian Nurture cannot be guided by rules. They must rather be dominated by a sense of personal responsibility, personal loyalty and the ambition to consider primarily the individual welfare and development of the scholars.

Questions have been placed at the end of the various chapters to assist those rectors and teachers who desire to discuss this book in a series of conferences.

4. Department Heads

Efficiency in the organization in the Sunday School depends upon the rector or superintendent dividing the responsibility of leadership. This can best be done by appointing one of the teachers in each department (we are thinking now of schools with

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a membership of from one to three hundred) to act as a department leader. It will be his duty to see that in his department, every teacher is provided with the necessary books, pictures, paper, pencils, maps, etc. It is also this leader's responsibility to see that each teacher is moving forward in his course and really attaining the ends as outlined. In a very large school, the department heads should be relieved of class teaching but in a school of ordinary size, it will be found best to ask an efficient teacher to lead, inasmuch as his very efficiency will cause the rest of the teachers to trust and emulate him.

In larger schools it will be found advisable to have a leader for each grade of the school, thereby providing one person in the school who because of actual experience in a particular course, is peculiarly equipped to instruct new teachers and deal with the difficulties that arise with older teachers in that grade.

5. Examinations, Promotions, Certificates, Graduations

From time to time it is expected that all scholars should have the privilege of having their knowledge tested and their advance in the course recognized. In the lower grades, this should be done by oral examinations, in the upper grades as soon as the children have a reasonable ability to write, examinations consistent with the movement of the course and the ability of the scholars, should be offered at least twice a year.

In religious education all examinations should be voluntary, because in religious training it is more important that scholars should make a deliberate choice

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to have themselves tested than that certain answers should be given to examination questions.

All scholars who pass successfully the examinations in any one grade should receive a certificate which records the successful work done in that grade. Having received a certain number of certificates, a diploma can be given at the conclusion of the course. In this way, the sense of achievement in the scholar is appealed to and rewarded.

In religious education every scholar should be constantly promoted. The scholar will be taught one of the fundamental principles of life if the Church in its educational work will say clearly to him, "We offer you certain courses and certain opportunities for your religious education. We cannot compel you to accept and fulfil them. Whenever you pass your examinations, the Church recognizes your achievement, whenever you fail, you will still be promoted, but without certificate. If you do not voluntarily make up your work, the Church can only impress upon you the fact that you are the loser and must ultimately bear the penalty of your loss." The value of this voluntary attitude has been demonstrated again and again. In one school it is the custom of the superintendent to announce two Sundays in advance, that there will be a written examination. He states clearly that he announces the fact so that those who wish to be prepared will have an opportunity and those who wish to escape the examination will be relieved of embarassment. On those examination days the school has its largest attendance because the scholars like to be rated as

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capable of meeting a responsibility that is so clearly placed in their hands to accept or reject.

The custom of having graduating exercises at the end of the course should be promoted. The growing tendency to take these graduating exercises out of the week-day night when they are more or less social events and make them part of the principal service on Sunday morning is to be highly commended.

6. Class Treasury System

The money which scholars bring to Sunday School should be utilized in training them to accept the responsibility of Christian stewardship in society. The expense for books, materials, etc., required by the School should be met by an appropriation from the vestry or from some special fund raised by those interested in the educational progress of the parish.

One of the greatest benefits of the Sunday School should be the assisting of the child to take his place in the social fabric. In an investigation in which a number of students were asked if they could remember what they enjoyed most in Sunday School the most frequent answer was "I liked to go to Sunday School because I was with other children." The utilization of the social instinct by the Sunday School is fundamental to its success. Children at an early age begin to desire a place in the social fabric. As they desire food and exercise, so they gravitate to any opportunity where there is a chance to act and react upon those of their own age and thereby build their characters. The class teacher should keep ever in mind not alone the development of the individual child, but the development of the social consciousness which

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the class is producing. The social development in a class depends on class spirit, and this grows best when the class engages as a class in some enjoyable and interesting activity. The class as a class must go out in deed and in imagination over the world and attain certain ends.

In order to accomplish this the traditional idea of using money brought by the scholars to pay the Sunday School expenses must be eliminated and the gifts of the children used for educational ends. No one can prophesy the advantage that would come to the children if for the next ten years all of the money contributed by them Sunday by Sunday was used in educating them in stewardship.

This is the process: Let the class know that all money brought becomes class property. The class can spend that money in any way it chooses, providing every cent is spent in helping someone or making someone happy. A class treasurer should be appointed and he should have a book in which to keep a record of the amount of money that is collected by the class and turned over to the Sunday School Treasury. He should also have a small block of paper on which to communicate to the Treasurer that his class desires certain sums paid to certain objects.

The following quotation from one who has tried this method describes how it operated in one school:

"It was interesting to note the variety of causes which the classes discovered, and reports from the groups at the end of the year indicated that as a whole they had participated in work reaching practically every part of the world. Money had been sent to one

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country for the purpose of purchasing Bibles and Testaments for boys and girls concerning whom the teacher had information. Some money had gone for work in the far North. One class of girls had aided a work in a foreign land. Some money had been given to boards and institutions nearer home; a well known social settlement had been aided and one or two classes had contributed to a fund for tenement children. These are a few of many causes in which the pupils became interested.

"In addition to these class treasurers there was also a school treasurer. The money for the school treasury was voted as occasion demanded from the class treasuries to the school treasury. This enabled the school to do certain things as a school in addition to those that were being done by the individual classes. This included the support of a pupil in a mission school, a considerable gift to a needy institution near at hand and a special contribution to a famine fund. It was felt that considerably more money was provided for use in extending the Kingdom."

Those who have used the class treasurer testify that there is no other single element in the work of the school that tends to develop such an active class spirit.

7. Home Work and Note Books

This course would urge upon teachers the grave responsibility of requiring home work. In religious instruction wherever home work is required it should be attained at any cost. To have boys and girls grow up with the feeling that they can neglect what the Church in its school requires of them is to

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destroy one of the fundamental elements in religious education.

As soon as possible small home tasks should be given, but always tasks that can reasonably be accomplished. No new tasks should be given until the previous ones have been completed. "He that is faithful in that which is least is faithful also in much." To allow children to be unfaithful in some of the things that are considered of minor importance in the Sunday School (to illustrate: the bringing of the lesson book or note book each Sunday) is to lay a very unfortunate foundation for the teaching of Christian doctrine and consecration.

This course does not urge the use of pupils' text books, it rather stands for each scholar's having his own note book, in which he writes outlines, references, short descriptions and stories, and pastes pictures, maps and charts. This book should be of small size (4¾ by 7). It should have stiff covers and its contents should represent the growth and development of the scholar for a period covering at least two or three years.

8. Pictures, Books, Maps, etc.

The effective teaching of the Lesson Material in most Sunday Schools today, demands a liberal use of pictures. In order that teachers may exercise their right of choice and select the pictures that will best express the religious message which they find in any particular lesson, there should be provided a picture scrap book and one person to have charge of it. This person should secure from the various picture publishers copies illustrating the various stories of the Bible, so that if a teacher decides to teach the Life of

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David, she can go to this scrap book, pick out the pictures which for her purpose best illustrate the life, give her order to the person in charge of the scrap book, and feel that the pictures will in course of time come to her hand. It has been found that this method develops the teacher far more than the deliberate turning over to her of pictures chosen by someone else.

The New York Sunday School Commission has made a special effort to provide all kinds of pictures necessary for use in Sunday School work. Correspondence will make possible the securing of any pictures desired.

It will be readily seen that almost all of the various text books which are in use today, can be used with this course. Some will require more adaptation than others. The titles of books which the writer has utilized in some schools, will be found in notes at the bottom of various pages. Even these books have had to be adapted more or less to local conditions, and will no doubt be changed as better books are published.

There is a growing feeling that it is impossible to publish any single set of text books that will meet all of the various conditions which dominate the schools of the Church. What is needed is a variety of text books and greater intelligence in selection on the part of rectors and teachers. In the appendix of this book will be found lists of text books recommended by various dioceses and curricula.

All the text books and all material mentioned in this book can be secured from the New York Sunday School Commission.

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Questions for the Discussion of the Chapter in Teachers' Meetings

11. Is a clear definition of the purpose of our Sunday School posted or printed so that parishioners and scholars know its dominating aims?
12. Are the titles of the various courses and grades so published or printed on a chart that they are constantly before the scholars, appealing to their sense of achievement and encouraging them to work so that they may pass through the various courses to graduation?
13. Is there present in those who direct and teach our school, a passion for souls?

    Has every child lost from the Sunday School been accounted for?

    Are all scholars absent two successive Sundays looked up?

    Is the reason for the leak in the older grades carefully studied in each case?
14. Is it wise to reduce the amount of time given to Bible instruction, in order to make room for the four other interests outlined by this course?
15. Are our teachers competent to take a book and make the selection of the most important lessons for the limited amount of time, or is it better to have a uniform lesson course with all the lessons dated?
16. How far does any teacher build on what was accomplished in the preceding course?

    Ask each teacher to give an illustration.
17. If a regular meeting of the teachers is a failure, to whom belongs the fault?
18. Can we create three departments in our Sunday School?

    Who are the persons who would make good department heads?
19. How far is it legitimate to think that the time of our

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boys and girls is too much occupied to require from them work in religious instruction?

20. What hinders us from adopting the Class Treasury System?

    How can we remove the hindrance?

21. Discuss the connection between the rules of the school and the spiritual life of the scholars.

    If rules are made that are disobeyed, what is the influence on spiritual development?

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CHAPTER II.

The Religious Nurture of Childhood

(From the First Through the Ninth Year)

The Church and the Infant

The Church begins her education of the child at the font. In the olden days, the position of godfather and godmother was a responsible position, to many today it is not. At the baptism people stand up and make replies and then send a silver mug or silver spoon and in many cases forget all other responsibility. The Church has seen the situation, found herself unable to cope with it and has organized a department known as the Font Roll, to which is now delegated the beginnings of the Religious Nurture of the child which was formerly carried forward more or less effectively by the sponsors.

What does the Font Roll mean? It means that as soon as a baby is baptised his name is enrolled and he is recognized as part of the educational responsibility of the Church.

A Font Roll demands as a competent directress a woman who is fond of children and who has considerable executive ability. She must have tact and certain characteristics which will cause her and her work to be

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welcomed in every home in the parish. This directress should be surrounded by a committee made up of some of the women of the parish and a great many of the senior girls of the Sunday School.

The work of the organization is something after this order: The children in the Primary Department are encouraged to notify their teachers of all new babies born in their homes or in the parish. To them, or really to the mother, should be sent flowers or a card of greeting from the Primary Department of the school. This may not mean very much to some mothers who possibly have conservatories filled with flowers, but those mothers should take the gift because of what it means to the educational life of the Primary Department; on the other hand, there are homes where flowers seldom enter at that sacred moment of the birth of a child, and here a few flowers from the Primary Department are most joyfully welcomed.

What has happened in the Primary Department on Sunday is reported to the directress of the Font Roll. She calls upon the mother, endeavors to arrange for the baptism of the baby, and with due ceremony on some succeeding Sunday his name is enrolled on the Font Roll in the presence of the Primary Department. This is the beginning of the educational life of that child in the Church. With the help of committees made up of girls drawn from the Senior Department the birthdays and the great Church festivals, Christmas and Easter, are marked in the life of that home by the gift of cards or flowers from the Primary Department. Again and again the little folks who meet

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on Sunday are reminded of the little folks at home who will some day join them.

Into each home the directress of the Font Roll sends by her senior girls a blank book which is known as "My Book." Into this is entered by these girls during their visits cards and pictures, sometimes kodak photographs, and in fact anything that will tend to show the mother the interest of the Church in her child. In "My Book" are mounted the little slips with suggested prayers for the child and suggested hymns that he can profitably learn. As the book grows the baby grows and the time comes when "My Book" forms the basis for revealing to the child the fact that the Church has been thinking of him and caring for him through all those silent years when he was unable to express with his lips all the wonderful things that his eyes have revealed.

Much space could easily be consumed describing the part that this book and the Font Roll Organization may play in the development of the religious lives of not only children, but parents. Who can estimate all that is present in the heart of the mother and father, as well as in the heart of the little child, when at five years of age he enters the Primary Department of the Sunday School with all of this behind him?

Lesson Material

In turning to the *lesson material* of the Primary Department it must be understood that all stories should be considered in relation to the objectives which we desire to accomplish in this department. Every lesson should be the outgrowth of three efforts.

1. The first is to value and complete whatever the

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child has already experienced. In simple words give the child something that is intelligent to him because it is based upon and tends to complete the experience which he has already had.

2. The second is that each lesson must add new material which will appeal to his wonder and strengthen and develop his emotions of awe and sympathy.

3. The third is that each lesson must lay a foundation for advance by such a promise as will cause him to look forward with eagerness to the stories that are to come.

In the first year in Sunday School the aim of the story work should be to appeal to the emotional life of the child which is eagerly calling for the nurture that can, only come from divine influences. We have yet to hear of the normal child entering the Primary Department without some conception of God. It would be interesting for us to go into the question of how the conception of God grows in the child's mind, but that would be foreign to the work which we have in hand. The point which we want to recognize is that children come to the Sunday School with a conception of God and that they are taught to expect that in the Sunday School God will be made more real to them. The underlying principle which we should keep in mind is not that we are going to tell the child so much about God, as to make him realize the influence of God in his life. All stories at this time which tend to develop the sense of wonder and awe because of God's works of creation are valuable. To these should be added such stories as would cause him to have gratitude to God for his personal care. The child

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senses unconsciously that he is dependent upon others for all that he receives and this emotion of dependence is made to have its highest value when it is filled with a sense of divine dependence and the child is led to have gratitude to divine sources for all that he receives. It is the age when everything is mysterious, when nothing is understood, when there is no desire for the kind of understanding and comprehension which comes later. He seeks to receive his instruction mostly through contact with the things of the world that he can see, handle, touch, and taste.

All of the stories about God the Creator and Father, God and His good gifts, thanking God, God caring for men and women, God speaking to men and women, have been told for generations because they not only appealed to but developed the child's emotional life.

The course should follow certain definite steps represented by the types of stories. The stories should be arranged in groups by themes which might follow these five main lines: 1. To know God the Heavenly Father, who loves him, provides for and directs him. 2. To know Jesus the Son of God, who became a little child, who went about doing good and who is the Saviour of little children. 3. To know about the Heavenly Home. 4. To distinguish between right and wrong. 5. To show his love for God by working with Him and for others.

In the later years there should be an advance in the stories corresponding to the development of the child. They should show ways by which the child may express his love and trust and obedience. Stories showing Jesus the Saviour in his love and work for men and

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also showing how children may become helpers of Jesus and others in doing God's will if presented will make their call to the child.

In the eighth year when imitation is probably at its strongest point there should be held before the Primary children various types of people who chose to do God's will, also certain stories of the life of our Lord which reveal Him as obeying His Heavenly Father, thereby training and stimulating the choice power of the child.

It is quite impossible to go into the details of these various lessons. The many Primary teacher's text books with complete outlines of stories and pictures give such definiteness in material and in method that all who are interested may read and profit. The books furnish more material than can possibly be used and more suggestions than can be carried out. We should be very thankful that the careful and painstaking study given to the Religious Nurture of children in the Primary Department has now taken such definite form that there is no excuse for haziness or inefficiency in this Department.

The lessons recommended for this work are found in the New International Graded Courses. Pupils under six years of age may be given the "Beginners Stories." These are arranged in lessons covering two years. They are accompanied by a teacher's text book, pictures, etc.

Pupils from six to eight years of age may follow any one of the three courses entitled "Primary Stor-

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ies." In the course a special book for the teacher is provided and handwork for the scholar is suggested.*

Memory Work

We cannot begin too early to pay heed to memorization. It should be encouraged with these little people by a variety of methods. We do not mean by memory work simply the repetition of text and catechism, we mean as well the activity of the mind in retelling stories. The twice-told-tale is the one the children love, therefore the aim of the work in this department should be not only a variety of stories, but the repetition of stories as the foundation of memorization.

In the lower grades of the Primary Department the teacher should allow the children to finish out sentences in the twice-told-tales by giving names and short phrases, thereby holding their attention and taking the first step in the training of memory. As soon as they can begin to read the texts should be put upon the blackboard and blanks should be left for the important words. As the weeks go by the omissions should be lengthened and in place of words phrases should be left out, until the children wake to the joy of possessing the whole text or passage.

The secret in giving joy to the memory exercise does not depend upon teaching the child the meaning of that which is memorized; it rests rather in making the child see some connection between the thing memorized and his own experience. We all know that the

* Attention is called to the new primary courses issued by The Young Churchman Co., "Handbook for Primary Teachers in Church Sunday Schools," by Miss Anna F. Murray. For other books see Appendix A.

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little folks cannot understand the Lord's Prayer or the Creed, yet we recognize that these should be memorized at the earliest moment. The success in giving the child joy in his memorization does not come from teaching him the meaning of the words or attempting to give him the thought, it comes from showing him that we all say the Lord's Prayer and we all say the Creed and we all strive to obey the Commandments and perform our duty to God and our neighbor, and that we want him to be able to join with us.*

Another fact to be remembered is that the manner in which words to be memorized are repeated by the teacher needs careful attention. A reverent expression and not a mere recitation of sacred words stimulates a reverent and respectful feeling on the part of the child which is the best foundation for profitable memory work.

At this time the teacher should see that the children know a number of short prayers for daily use. From time to time the general petitions and thanksgivings of these daily prayers should be connected with some special desires and blessings, so that the child will be taught many associations with familiar words.

The following prayers have the merit that they all have been used successfully.

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* To every scholar should be given a "Step Catechism" with space for teachers' signatures at the bottom of each page. Every teacher should be provided with *Teaching the Catechism*—Ward, price 60c (Longmans, Green & Co.) and the Mystery Play *Lady Catechism and the Child*—Hobart.

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Prayers for Very Young Children

MORNING PRAYER

O Lord, our Heavenly Father, help me to-day; keep my heart and lips and hands from sin; bless all for whom I ought to pray . . . ; and help us all to love Thee more and more; through Jesus Christ, our Lord. Amen.

EVENING PRAYER

O Lord, our Heavenly Father, I thank Thee for Thy love and care for me to-day; forgive my sins . . . ; bless all for whom I ought to pray . . . ; and when I lay me down to sleep, watch over me and guard me all this night; through Jesus Christ, our Lord. Amen.

CHILD'S MORNING PRAYER

I thank Thee, Lord, for sleep and rest,
For all the things that I love best,
Now guide me through another day,
And bless my work and bless my play,
Lord make me strong for noble ends,
Protect and bless my loving friends,
Of all mankind good Christians make;
All this I ask for Jesus' sake. Amen.

CHILD'S EVENING PRAYER

Lord, send me sleep that I may live,
The wrongs I've done this day forgive,
Bless every deed and thought and word
I've rightly done, or said, or heard.
Bless relatives and friends alway,
Teach all the world to watch and pray,
My thanks for all my blessings take
And hear my prayer, for Jesus' sake. Amen

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PRAYER.

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep,
When in the morning light I wake,
Help me the path of love to take,
And keep the same for Thy dear sake.

Father Divine, the daylight now is gone, I rest in Thee,
Teach me Thy will, that I may be at one with Love and Harmony,
No evil can approach me while I sleep, for God is near,
And He in harmony His child will keep till daylight doth appear,
Peace, perfect peace and love shall be my rest, when night doth fall
I sink to sleep, my thoughts of Heaven bless, knowing that God is all.

Sing

Hear us, Father, as we pray,
Thou has kept us through the day,
Fold us now in drowsy night,
Wake us with Thy morning light. Amen.

MORNING PRAYERS

Now I wake and see the light,
'Tis God has kept me through the night,
To him I lift my voice and pray,
That He will keep me through the day.

God, our Father, hear me,
Keep me safe all day,
Let me grow like Jesus,
Lead me in His Way.
Make me good and gentle,
Kind and loving, too,
Pleasing God in all things

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That I say or do.
All that makes me happy
Comes from God above:
So I thank Thee, Father,
For Thy care and love.

Two little eyes to look to God,
Two little ears to hear His word,
Two little feet to walk His ways,
Hands to serve Him all my days.

One little tongue to speak His truth,
One little heart for Him in youth;
Take them, O Jesus, let them be
Always willing, true to Thee.

EVENING PRAYERS

God, our Father, hear me,
Keep me safe all night,
Watch while I am sleeping
Till the morning light.
Make me very sorry
For all naughty ways;
Help me to be better
In the coming days.
All that makes me happy
Comes from God above:
So I thank Thee, Father,
For Thy care and love.

Lord, keep me safe this night,
Secure from all my fears;
May angels guard me while I sleep
Till morning light appears.

O Lord, I am truly sorry for what I have done that is wrong (especially for ———). Forgive me, and help me to love and serve Thee better to-morrow Amen.

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O God, I pray Thee bless my (father and mother and brothers and sisters) and all my friends. Bless all people who are trying to do good, and help all who are in trouble, for Jesus Christ's sake. Amen.

O God, my heavenly Father, who lovest me so much, help me to have loving feelings in my heart. Forgive all who have been unkind to me. Teach me always to be gentle and kindhearted, especially to any one who is old or ill or poor, that so I may make people happy, and be more like my patient and loving Saviour, Jesus Christ. Amen.

ON COMING INTO CHURCH

Praise the Lord, O my soul, and all that is within me praise His holy name.

Some of the simple beautiful hymns such as "Jesus Tender Shepherd Hear Me" and "There is a Friend for Little Children" should also enter into the Memory Work of the child.

To the above Memory Work should be added, in the later years in the Primary Department, short Bible texts which are related to the Bible lessons given Sunday by Sunday; such psalms as the 23d and 121st, and hymns like "Once in Royal David's City," and "Glory to the Blessed Jesus" and "There is a Green Hill Far Away." This last hymn should not be taught until the child is 7 or 8 years of age. It has been an interesting study to find the pleasure which children at this time take in the hymns in minor keys. They seem to fulfil the desire of the child to express the mystery which he is beginning to feel in his life.

At the conclusion of the Primary Department the habit of memorization should have been so fixed that

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during the Junior period the mind may be filled with some of the choicest passages of sacred literature.

We pass now to the third division of work which should enter into the Christian Nurture of the Primary Department. We call it Church Knowledge. We mean by the phrase, the relating of the child to such facts and experiences as will reveal the Church to the child as the divine institution by which Christ does His work in the world. We speak of the Church as the body of Christ. We mean by that the organic expression of His life. When we take the child in baptism and graft him into the body of Christ's Church, we mean that from that moment he has a new position in his life and it is perhaps the most important part of the Sunday School teacher's task to make the child realize this new position in such simple ways as will lay the foundation for deeper recognitions later on.

Church Knowledge

One of the most interesting discoveries made in recent years is that in the non-Roman Churches a large proportion of the younger children never enter the Church structure, except under some unusual circumstances, such as a Christmas or Easter service. This means that the Father's house is not made familiar to them, they are not taught to feel at home in the Church building itself.

In order to overcome this difficulty, there have been inaugurated what is known as Pilgrimages. At least three times a year the various classes of the Primary Department are conducted into the Church for three distinct pilgrimages. Before they are taken in, they

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are prepared for the pilgrimage by a brief description of what they are going to do and see.

The first pilgrimage is called the Pilgrimage of the Nave. It consists of taking the children to some seats and telling them that this is where they will sit when they go to Church. Next some of the simple prayers used when we enter Church are taught. The coming in of the choir and the presence of the minister are briefly described. They are taught that when they sing they must always stand up, and when they pray they must kneel down, and that when the minister preaches and the Bible is read is the time to sit in the seats. They are taken to the various windows of the Church and told the stories which the windows should tell, and at the end of the pilgrimage they should sing one of their little songs and say together some simple prayer of thanksgiving for the Church.

In succeeding pilgrimages of the Nave as the children advance in age the method is more catechetical and children are asked to retell some of the things they learned in the previous pilgrimages. New scholars have entered and the older ones take pleasure in informing the newer ones. As the years develop the Pilgrimage of the Nave becomes more and more interesting, not so much because of new material, but because of the gradually unfolding vision of the child and the growth of a deeper comprehension of that vision.

The second pilgrimage is called the Pilgrimage of the Choir. They are taken to the choir stalls and allowed to sit where the Choir is seated, they stand where the choir stands and sings, and they sit in the choir stalls

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while the teacher tells some simple story about praise, then the organist plays one or two short selections, usually some pastoral or some bright organ selection, and at the end he should modulate into some of the familiar hymns which they have learned in their Primary work. As their faces brighten with recognition, they should be asked to tell what it is the organist is playing, and if they would like to sing. In succeeding pilgrimages to the choir, the children should be allowed to go into the pulpit and look down upon the congregation. They should be reminded that they will be able to say that they have stood exactly where the minister preaches. The Bible should be taken from the lectern and if necessary placed on the floor so that they can all group around it and lift it and turn its pages. They might read some of the simple words and familiar texts and if there are pictures, look at them and tell what they see. If the font is near the choir, the instruction on the font should be included at this time, on the other hand, if the font is at the entrance to the Church, the instruction should enter in the pilgrimage of the nave.

The third pilgrimage is the Pilgrimage of the Sanctuary. The children are taken to the altar rail and their attention is called to all of the beauties of the chancel, the cross on the altar, the carvings of the altar, the lights and the vases with their beautiful flowers and the window over the altar. Each instruction should end with a promise. To illustrate: Their attention should be called to the Bishop's chair, and Confirmation should be described in simple terms. At the conclusion they

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should be told that some day they will be confirmed, that they will kneel at this very rail and the Bishop's hands will be laid on their heads and a beautiful prayer will be said for them by the Bishop. This pilgrimage should end by the class kneeling at the altar rail and saying together a simple prayer taught by the teacher, such as "Dear Father in Heaven, help me to be strong and pure so that some day the Bishop's hands may be laid on my head and I become strengthened by Confirmation with Thy Holy Spirit."

The climax of another pligrimage to the Sanctuary should be a simple description of the Holy Communion. The children should be reminded that some day they will kneel at the altar rail as their mothers and fathers do and receive the Sacrament. This pilgrimage, too, should end with a simple prayer of consecration.

You will see at a glance the opportunities which are given to impress the children with the beauty of the Church. It has already been demonstrated that the children, who have had these pilgrimages, enjoy Church-going and sit quietly throughout the service, for their minds are occupied in going over that which has been made familiar to them.

In these pilgrimages is also laid the foundation for the future instruction in Confirmation and also preparation for the Holy Communion. Children who have passed through these Church experiences are found to enter more naturally into the storm and stress of their youth and to accept Confirmation and the Holy Communion as divine helps offered to them by the Church for their strengthening and upbuilding.

In every church there should be a Pilgrimage Com-

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mittee. Devout communicants should be appointed to make a special study of the particular church in which the children worship and as the outcome of that study prepare definite instructions on these pilgrimages. Those who conduct the pilgrimage should always associate with them younger persons, thereby preparing them to do this very important work in the future.

Beside the Church Knowledge implied by the above there is the Church Knowledge that centers around the Christian Year. The fact that we have different colors and different names for the different seasons and that those names are closely connected with the life of the Master should be made known to the child at the earliest possible moment. In the room of the Primary Department might be a banner of the color of the Church Year with the name of the season upon it, and a picture portraying the event of the season. Each Sunday the picture should be changed by the children and the little ones asked what the banner stands for, in order that, as they grow in the department, there should be a growth in familiarity with the Christian Year.

Beside the Church knowledge and Church experience already suggested every teacher in the later years of the Primary Department should see that the children attend a certain number of services during the year. In cases where parents are faithful and bring the children to Church the teacher has no responsibility, but today she has a distinct responsibility toward those children whose parents neglect Church. At least once a month the teacher should call for them or make

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it possible for them to attend church with her; if they are young and restless they should be taken out before the sermon.

More fundamental than what I have already described is the frequent attendance at a baptismal service. Nothing interests a child more than a little baby. The Church makes its deepest impression when systematically at least three or four times during each year the Primary Department sees a little baby made a "member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." These services should be promised to the class, telling the children that so-and-so's little brother (or little sister) is to be admitted into the Church and that from that day he will be their own little brother in Christ. The foundation is here laid for an understanding of the child's own baptism and for a comprehension of the fellowship in the Church.

We have little more than opened up this subject with all its possibilities. We have at last begun to realize what a great loss there has been to the Church by letting the most impressionable years of childlife pass without initiating them into those experiences of Church life which are very sweet but powerful commonplaces in the development of our own spiritual power.

We might go on and describe some of the methods of hand work which are slowly entering into this Department, such as the building of the Church with blocks. In the process of the building, its various parts are named and the simple lessons of penitence and prayer, thanksgiving and praise are taught.

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Devotional Life

In turning to the fourth division of the work of the Primary Department we face the very difficult but very precious subject of the devotional life of the child. I am sure many of us when we have heard the child at prayer have felt the way the Blessed Master felt when he said "Of such is the Kingdom of God." We have all had the experience of feeling the natural spontaneous devotional spirit of the child, pure and sweet as the new born mountain spring that glistens in the sunshine.

In the wonderful force of imitation God places the foundation of the development of the spiritual life of the child. The child should first learn to pray by seeing others pray. The so-called prayers "at mother's knee," while very beautiful to think of from an esthetic sense, do not represent the right foundation in Religious Nurture. We will have less "saying" of prayers when the child and the parent early kneel together.

Those who do the font roll work have many golden opportunities to talk with the mothers of children. They should seize such opportunities to remind the mother that the first instruction in prayer should come in the folding of baby's hands at night and morning when the mother kneels at the crib, and the bowing of baby's head at daily meals when grace is said. It will not be long before the little lips will join in the family prayers and the first natural steps be taken in the devotional life.

Next comes the special petitions for special people and for special things. The "I want" plays a large

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part in the little child's life and it should find expression in his prayers. As time goes on the element of thanksgiving should enter and the beauties and joys of each day and the successes of effort should find their place in expressions of thankfulness.

When the child enters the Primary Department he should find, beside the formal but simple prayers at the opening and closing of the session, special prayers and thanksgiving which should be said by the whole school. To illustrate: One of the children is sick, has had an accident, he should be prayed for by name and God should be asked to help him. Some great blessing has come into some of the lives of the children, a new baby, a birthday, a party, a gift of which the recipient is very proud, all of these should be held up to the children as opportunities when they should look toward the Heavenly Father and give Him thanks.

The Church should teach definite prayers to the Primary children to be used when they enter Church and in the silent moments at the conclusion of the service. (For suggested prayers see under Memory Work.) The Primary Department should never neglect to say a prayer for the rector and the Sunday School teachers of the Church, and the individual children should be instructed both by their Primary teachers and their parents to include in their private devotions the name of the rector, the Sunday School teacher and the particular church to which they go.

A word of caution is needed in developing the devotional life of the child. It will be found that at about seven or eight years of age the child is very sensitive to devotional exercise, especially if he is under the influ-

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ence of the force of imitation. Insistence upon an abnormal devotional expression, too extended in time and too outside of the child's daily experiences, will stir up trouble for the future religious nurture of the child. Each individual has his own temperament and the development of his own devotional experience at this time must be guided by the demands of his temperament and by the daily surroundings in which he lives.

Very closely connected with the prayer is the use of hymns. Is it overstating the situation to say that any Sunday morning in Church probably less than fifty percent of the people singing a hymn have any devotional conception reigning in their hearts and minds? They are singing from habit, or because they enjoy the music, or because they like the exercise of their own power of vocalization, but so far as standing in the presence of God and yielding Him the praise that is due Him, that is not in mind. The reason for this situation is due to the lack of proper instruction in the devotional life in the impressionable years. In the Primary Department the singing of any hymn should be preceded by an explanation of the devotional thought in the hymn. If they are to sing "Once in Royal David's City" they might be told the story of the shepherds, and of how they must have folded their hands in adoration when they saw the little babe in the manger. Every hymn is capable of a devotional interpretation and that interpretation should be used generously with the children. So far as possible they should be taught to visualize the scenes of the hymns they sing.

As the children learn to read it is possible to give

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them little prayer cards which they can use at their bedsides and also in their Primary Department. The use of such cards should be varied. We hope the time will come when Primary Departments will systematically issue different cards during this period in the child's life when there are such rapid changes going on physically, mentally and emotionally. The material for these cards should come from mothers. Am I too visionary if I prophesy that the day will come when the prayer life of children will become as legitimate a subject for discussion at Mothers' Clubs as "the feeding of infants?" The Church is waiting for church mothers to study this very important subject. In many families *Prayers for Little Men and Women* by John Martin (Harper's) are used with much success. The following prayer shows how valuable the book can become in meeting the various spiritual needs of children. No one should criticize any of these prayers until they have watched their effect upon children.

Going to School

Dear God, a school-day comes again,
With many things for me to do.
Please bless my Heart and guide my Brain
And make me thoughful, strong and true.
My lessons may seem dull to me,
And study hours long and dry;
But if You help me, then I'll see
How fast those useful hours fly.

O God, go forth with me to-day,
And help my Head and guide my Hand;
For You are wise and know a way

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To make me learn and understand.
Open my Heart and Eyes to see
How kind is every study hour;
For each one offers Gifts to me
Like Wisdom, Patience, Love and Power.

—From *Prayers for Little Men and Women*, by John Martin. Copyright, 1912, by Harper & Brothers.

We come now to the fifth division of the work in Christian Nurture in the Primary Department. With-

Christian Service

in recent years the training in Christian service has entered very fully into the methods of Religious Nurture. The movement is the outgrowth of deeper study in the psychology of childhood and a keener comprehension of the principle that the best educational method in child life is that which grows out of enjoyed activity. The day is passing when we condemn the normal selfishness of children as sinful. We realize that they must be selfish, that self-realization and self-expression are ends highly to be desired, and that they are impossible without the child's coming to a knowledge of his own powers and capacities. We are beginning to see as never before the truth of the commandment that we cannot love God and love our neighbor until we have come to the true love of self. "Know thyself" is one of the all important aims of Christian Nurture. The Bible instruction which we have talked about, the memory work, the devotional life, all in one way or another assist the child in coming to face his own powers, but they do not completely bring him to self-recognition, to the right kind of self-estimation, until he has had the opportunity to test and develop his

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knowledge and his experience in his social surroundings.

When we speak of Chrisian service, we mean that activity of the child's life which finds its basis in the impulse to live for others by helping them. We believe today that when the child is grafted into the Body of the Church, this impulse is one of the most important received, but that its perfection depends upon exercise. Therefore in Christian service our first responsibility is to see that the child has something of his very own, which he clearly recognizes as his own and which as he develops in age must more and more represent the result of his own effort, and secondly that he uses his own and gives of his own because he clearly sees the desires and needs of others and deeply sympathizes with them and finds joy in helping them.

To make the principle perfectly clear we need not only what is usually called "missions in the Sunday School" but an interest in the local day nursery, the consumptives' home, the floating hospital, the newsboys' association, and many other philanthropic and religious organizations, not primarily for the sake of helping those organizations, but for the sake of what helping will do educationally for the children.

In all of the directions for Christian service which will now be outlined the object is the development of sympathy, helpfulness, curiosity, imitation and all of the inner forces of the child's life which should enter into his Christian development.

In planning the activities for children under nine years of age we must remember, as Mr. Diffendorfer of the Missionary Education Movement has said, "that

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the child's world is limited to the home, the neighborhood, the school and the church. The people with whom the child comes in contact are parents, neighborhood friends, relatives, playmates, teachers, the servants of the public good, as policemen, letter carriers, firemen, health officers, and the large circle of shopkeepers who provide our food and clothing. This is the child's world. Beyond he knows little or cares little. Even if he should learn of other people who live in other cities, parts of the country or other countries, they become real to him only as he takes them into his world. The child's interest in his world is in activity and he is controlled almost entirely by his instinctive feelings.

"The child under nine can be taught to show gratitude for benefits received, to help mother and others in various home duties, to show kindness to animals by feeding the birds, the household pets and the domestic animals of the field; to provide flowers for the sick in the home and in the community; to give flowers to others who may not be sick in order to add to their joy and appreciation of life; to help the poor by providing clothing, food, pictures and flowers; and the older children may care for the younger ones in the home, the school, and the Sunday school.

"In the latter part of the period, especially, the teacher may gradually extend the child's interest so as to include God's great family of children throughout the world. Either through personal observation of foreign children in the community or through stories, pictures, objects, nursery rhymes, folk-lore, games, etc.,

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the other children of the world may be brought into his life."

In the practical carrying out of these principles the Primary teachers, or those who conduct the school, need to provide certain conditions for facilitating the development of Christian service. The Primary Department should first of all have a room of its own. It should have one directress who will present the opportunities for service to the children as a department.

The pennies which are brought by the children should be piled up visibly before them, or some record made by which they may appreciate how much money they are bringing to help other people. They should be made to feel that this money is their very own and they should know that it is spent to buy flowers or fruit or any other material which the Primary Department may use in its work of Christian service.

A few concrete illustrations of how this work is carried on in a Primary Department: The birth of every baby in the parish should be reported to the Primary Department. The interest which that event arouses is the best foundation for the development of sympathy. Small cards should be provided upon which can be written a little message or a word of compliment. This card should be attached to a few flowers or to a small package of fruit and the two scholars living nearest the home of the baby should be appointed to carry the message of greeting.

Beyond a doubt this may entail the attendance of some of the senior girls or some of the teachers of the

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Primary Department, but the school should be so organized that such assistance could be easily obtained.

At Christmas and Easter the names of all the children on the Font Roll should be read over and cards or flowers or potted plants should be displayed in the room of the Primary Department and then sent to the various homes. In the same way all sick children who are members of the school, or teachers who are ill, should from time to time be remembered. Occasionally, descriptions of day nurseries, children's hospitals and other institutions, should be given and the children's aid requested. Pictures of these various institutions should be shown.

From time to time, not too often, the need of those who have met some of life's misfortunes, the blind, the deaf or the maimed, should be brought before the children and their aid asked. This might be done when certain stories of the Bible are told; to illustrate: help some blind person when the story of Healing the Blind Man is told.

Again, occasionally a very well person should be selected as the recipient of the children's loving thought. Children's needs in cities and in foreign lands should be made vivid and reasonable gifts requested. All of this activity should be accompanied occasionally by short simple prayers for those whom the children are to help.

In working out Christian service one person should be appointed to direct and a definite program should be made so that the vision of the child and his sympathy will go out in a variety of directions. Not oftener than once a month a brief review of the Christian service of

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the department should be given so as to deepen the impressions that have been made.

The conviction is growing that a large amount of the inconsistencies which exist between the aims and desires of Christian people today and their practice and activities is due to the fact that in the early training impressions were never made permanent by expression. The double standards which exist in most all of our lives, that is, the standards by which we think and have our ideals, and the standards by which we act, are no doubt in a large measure due to the early stimulating of our emotions without adequate means of practical expression. The vision and the task from the very start were not tied closely together. This is the aim of the education in Christian service. It is bound to receive more and more attention and while it may alarm some in that there will be a tendency to neglect the instructional and so-called lesson side of the Sunday School work, it is bound to strengthen the whole life of the Church and make clear the thought in our Lord's mind when he said "Not everyone that sayeth unto me 'Lord, Lord' but he that doeth the will, shall enter the Kingdom of Heaven."

Questions for the Discussion of the Chapter in Teachers' Meetings

22. Can we organize a Font Roll Committee?
    How can we improve the Font Roll Organization that we already have?
23. How far have we a clearly defined program for the three or four years of the Primary Department?

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Does the leader of the Primary Department meet the teachers regularly for conferences and the discussion of difficulties?

24. Where can we get the money to provide each of our teachers with "Teaching the Catechism," by Beatrice Ward?
25. How far can we investigate and suggest helps for the prayer life of our Primary scholars?
26. Can we form a Pilgrimage Committee?

    Shall we have special persons to conduct the pilgrimages, or shall they be conducted by the regular teachers?

    Will the rector prepare special instruction for those teachers who are to conduct the pligrimages?
27. What arrangements can be made to have the Primary Department witness the Baptismal Service at least three or four times during each year?
28. Has the subject of training the Devotional Life of the Primary children been discussed in a series of Teachers' Meetings?

    Has it been discussed in the Mothers' Meeting, and at the Woman's Guild, and the Men's Club?
29. Are prayer cards being provided by the Sunday School for the private devotions of the children?
30. Have the Primary teachers made a program by which the needs of various objects will be presented to the Department and aid and prayers asked?
31. What method is used to emphasize the fact that the pennies brought by the children are to help people and make them happy?
32. Are the plans for Christmas and Easter worked up sufficiently in advance to be effectively carried out?
33. How far is there a close connection made between the "vision" and the "task"?

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CHAPTER III.

The Religious Nurture of Boyhood and Girlhood

(About the Tenth and Eleventh Years)

We turn now to the study of that period known as boyhood and girlhood; the years approximately covered by the child when he is in the tenth and eleventh years.

For efficient teaching at this age there should be as thorough comprehension as possible of the general characteristics of this period. In any of the modern books on Child Study a consideration of this period can be found, and every teacher is urged to possess and study one of the following books: Coe's *Education in Religion and Morals,* Pattee's *Elements of Religious Pedagogy,* and Smith's *Element's of Child Study.*

Instead of going into any description of the characteristics which form this period, we will begin immediately to suggest the lines of teaching and activity which should occupy this period, and substantiate our suggestions by descriptions of the characteristics which make these suggestions necessary.

It is considered by most leaders in education that this is the age for Old Testament stories. The boys

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Lesson Material

and girls at this time are beginning to take an interest in reading, whereby they are helped to know a larger realm of life. They are beginning to come to self-consciousness which means that they make their first conscious efforts to develop their own personalities. They find pleasure in studying about the lives of Jewish heroes, because from these lives they gain the material which by imitation is worked into the make-up of their own lives.

The forces of nature come to them with a new power, and the conflict of the early Jewish people with the barriers which nature placed before them, appeals. The famines, floods, seas, all arouse an interest because they familarize the scholar with God working through nature for the upbuilding of His people. There is some historic sense and the stories of the Old Testament should be presented in chronological order, but great emphasis on chronology should not be made. The sense of location begins to develop at this time and the places of the stories should be related geographically, but in the use of the map close connection should be made between the place on the map where the scholar lives and the place where the Biblical event happened.

There are so many valuable Old Testament stories that it is necessary to make a careful selection for the two years' work. The idea of a new story every Sunday for two years must not rule, neither must the teacher feel that the entire teaching period of the Sunday School must be occupied by Old Testament work. One of the reasons why the Old Testament stories are suggested at this time is that they are readily received by

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the scholar, they work silently within his life by their own power and thereby set free some of the teacher's time for Memory Work and training in Church Knowledge, Devotional Life and Christian Activity.

No teacher should think of telling more than twenty-five stories in each of these two years. The teacher should hold clearly in mind that the object in telling stories is not to familiarize the scholar with Old Testament history, but it is to assist him to live over the lives of the ancient heroes. The end to be desired is to make the scholars see that the religious thought in these stories is in this: The Jewish people believed themselves to be the children of God; they were a poor nation, working their way to power; they had trials and successes; they were made slaves; they granted their freedom, built a kingdom, and prepared for the coming of Jesus Christ.

The first group of twenty-five stories for the *tenth year* of the scholar's life might be told in four divisions:

1. Stories of the Patriarchs.
2. Stories of Moses and Joshua.
3. Stories of Judges, Ruth and Samuel.
4. Stories of Saul, David and Solomon.

It is quite impossible to pick out the particular stories which should be told in each of these groups. The selections should be made in accordance with the class. In a class of girls the wooing of Rebecca is a story that wins interest; sometimes it does not stir boys. Every teacher in these grades should have books that provide material for all of the stories. A familiarity with this material should be gained and from it

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should be selected that number and quality of stories which will attain with the class the objectives given above.*

The difficulty with Sunday School teaching today is that most teachers feel they should tell all the stories of the Patriarchs and all the stories of Moses and Joshua and so on to the end of the Bible. The highest efficiency of our Sunday School teachers waits on developing their sense of selection.

The method of class work should be simple. A small work book with blank pages should be given to each scholar. In it should be written the chapter and verses in the Bible where the story can be found, also the subject of the story and the memory text. On another page should be placed a picture illustrating the story. This book should have a sufficient number of pages to include the work of two or three years, so that the scholar can feel a growth in his knowledge which is visualized by the growth of the material in his book. During the class period the picture should be mounted in the book and the title and text written.

In the lesson period the teacher should from time to time review the scholars on the stories, ascertain their favorite story and encourage them to think out and tell the reason why they like one story and do not another. If this question is repeated from month to month, the teacher will notice a development in the reasons for the likes and dislikes of the scholars.

Only by repetition can the real ends of this course

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* Suggested book for teachers: *Early Heroes and Heroines. Teacher's Helps.* Price 80 cent (Scribner.) For other books see Appendix A.

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be attained. After the scholar has mastered the story, there is still left the correlating of all the stories in order that he may gain the essential points of the course: that this was a poor nation of God's children who were made slaves, gained their freedom, built a kingdom and prepared for the coming of Christ.

In the second year of Old Testament stories, when the scholar is in his *eleventh year,* all of the methods which have been described should be continued. The second year's stories might be told in three groups:

1. Stories of the Prophets.
2. Stories of the captivity.
3. The religious stories of Israel.

The titles of these groups explain themselves. The last group, "The religious stories of Israel," should come at the conclusion of the course. They stand for the stories of Creation, Noah's ark, the Tower of Babel, etc., and should be presented to the scholars as the great stories of the Jewish people which were told to all of the boys and girls and handed down from generation to generation because they dealt with the great facts of God's creation, God's dealings with those who disobeyed Him, God's kindness toward and protection of those who were loyal and faithful to Him. Every scholar should be made to realize that the boys and girls of the Jewish Nation grew strong in their faith and trust in God, because of these stories.

The same methods of selecting material from various sources are operative in this year's work as in the previous year.*

* Suggested book for teachers: *The Kings and Prophets. Teacher's Helps* (Scribner). Price 80 cents.

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Memory Work

The memory work which should be completed during these two years is as follows:

1. The Catechism through Duty to Neighbor.
2. The Versicles in Morning and Evening Prayer.
3. The Te Deum, Benedictus, Magnificat, Nunc Dimitis, the Beatitudes and the Books of the Bible.

This is the golden period for memory work. Some scholars will show great ability and should be pushed rapidly forward. Memory work should only be done in concert, with those things with which the entire class has familiarity. Beside the concert work there should be more or less individual work so that the capacity of each child may be considered. If this memory work is completed before the end of the two years, more should be added. Every intelligent teacher is able to select from the Bible, Prayer Book, and Hymnal, great passages that every child can profitably learn. It is taken for granted that at this time the children will go to Church and become familiar with the General Confession of Morning and Evening prayer.

In learning the Books of the Bible the Sunday School should be provided with an actual model of the Bible as a library. This model should consist of two cases, a long one and a short one. In the long one should be thirty-nine representations of Books of the Old Testament. In the short case should be twenty-seven representations of the Books of the New Testament. Each should bear the abbreviation of its name. The teacher should place these in the case in disorder

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and the scholar should be asked to arrange them in the order of the Books of the Bible.

There should be constant variety in the memory work. At one time some of the Bible taken from the Book itself, at another time some of the Prayer Book, at another time some of the Hymnal. None of these should be continuously used in the memory work.

Suggested Prayers for Boyhood and Girlhood

O God, my loving Father, who for my sake didst send Thy Son, Jesus Christ, to be a child here on earth, make me like Him to be good and kind, obedient, and brave. Help me to speak words that will please Thee. Keep me from doing things that are wrong. Be with me and take care of me and all my relatives and friends this day, for Jesus' sake. Amen.

Father, I thank Thee for the night,
And for the pleasant morning light;
For rest and food and loving care,
And all that makes the world so fair.

Teach me to do the things I should,
To be to others kind and good;
In all I do, in work or play.
To grow more loving every day.

DAILY RESOLUTIONS

I resolve by God's help:

(1) To fight manfully against my besetting sin.
(2) To do some kind deed for some one else.
(3) To shun bad companions.
(4) To try and help others by a good example.

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AT ANY TIME DURING THE DAY

God bless all the missionaries all over the world and all the little helpers, for Jesus' sake. Amen.

Almighty God, give me grace to trust to Thy never-failing care and love those who are dear to me, for this life and the life to come; knowing that Thou art doing for them better things than I can desire or pray for; through Jesus Christ our Lord. Amen.

Almighty God, make me to hate that which is bad in thought, word, and deed; make me to love that which is good; make me to stand up for the right and true, as a brave soldier of Christ; and day by day make me a faithful member of His Kingdom, the Church; through the same, Thy Son, Jesus Christ, our Lord. Amen.

Grant, O Lord, that I may not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil, and to continue Christ's faithful soldier and servant unto my life's end. Amen.

If any little love of mine
  Can make a life the sweeter;
If any little care of mine
  Can make a friend the fleeter;
If any lift of mine can ease
  The burden of another;
God give me love and care and strength
  To help my toiling brother.

EVENING PRAYER

Lighten our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only Son, our Saviour, Jesus Christ. Amen.

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ON COMING INTO CHURCH

Let the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O Lord, my strength and my Redeemer.

FOR THOSE AT SCHOOL

O God, who knowest that we are not able to believe or do what is right without Thy special grace; Bless, we pray Thee, my work in school to-day; keep far from me all pride and covetousness, lust and anger, envy, sloth and idleness. Grant that those who teach may do it with earnestness and patience, as in Thy sight, and for Thy sake; and give to all Thy children a humble and teachable spirit; that all may learn more and more to love and serve Thee; and finally through that may come to everlasting life; through Jesus Christ our Lord. Amen.

DECLARATION

Teach me, O God, that my Duty toward Thee is to Believe in Thee, to Fear Thee and to Love Thee with all my Heart, with all my Mind, with all my Soul and with all my Strength: To Worship Thee, to give Thee Thanks, to put my whole Trust in Thee, to Call upon Thee: To Honor Thy Holy Name and Thy Word; and to serve Thee truly all the days of my life.

Church Knowledge

During these two years it will be found that the work of the pilgrimages during the primary period will bear fruit. The children will attend church with more or less interest and regularity and will desire to be shown how to find the places in the Prayer Book for the various services of the Church. They will also take pleasure in following the services and some will be glad to be shown where the Bible lessons may be found and will follow them if Bibles are provided in the pews.

This is the time when the Christian Year should

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be explained at some length and the connection of the Collects, Epistles, and Gospels shown.

Inasmuch as this is the period when the social instinct of the child is beginning to show itself, the covenanted relation between him and God which was formed in Baptism should be developed. Just as the child turns from the individual games and desires games where groups and teams must be formed, so the Church should begin to reveal to the child what it means to be a member of Christ, the child of God and an inheritor of the Kingdom of Heaven. The following suggestions represent only a few of the many possibilities.

The scholars should be reminded again and again of the sign of the Cross on their foreheads. They should be told that it is a badge of Church membership, that they wear it always, that it goes before them into every place and at all times, that they should seek never to dishonor it. The whole scene of their infant Baptism, when in their innocence and purity they were taken into the Church, should be called before them. Teachers have not begun to realize the opportunity furnished by this wonderful provision of the Church for helping boys and girls to keep to the highest pathways at the age when they are decorating the lapels of their coats with badges of their school classes and their clubs, and when they are proud of the uniforms of scouts and campfire girls. It is a time for the Church to remind them that she has endowed them with a badge of matchless beauty and a uniform of power.

Before the annual visitation of the Bishop for Confirmation, an entire lesson period should be given to

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the Confirmation service. The scholars should be reminded that it is none too soon to begin to think of the day when they will go forward and receive the Bishop's benediction and the strengthening grace of Confirmation. The teacher might wisely be very definite and mention the number of years.

Occasionally, on Sundays when the teacher has received the Holy Communion, he should refer to the fact and to the beauty and helpfulness of the Communion service and express the joy that will be in his heart when he can have them join him at the Communion rail.

From time to time punctual and regular Church attendance should be presented as the duty of one who wears the sign of the Cross.

At this age the annual Lenten Missionary Offering should be emphasized from the point of view of the scholar's joining in the great work of the Church throughout the world. Under the section of Christian Service it will be considered more at length, but it must not be forgotten that one of its greatest values is to stimulate in the heart of the young scholar a sacred pride in what his Church accomplishes in the world.

Devotional Life

In developing the devotional life of the scholars in these critical years many things must be kept in mind. One is that there is present a deep seated egoistic interest. There is a sharp distinction between mine and thine which is sometimes misjudged as selfishness. The scholar is reaching out for experiences and seeking for possessions, he is unconsciously enriching his life. Selfcentered is not too strong a word to use. Along

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with this it must be remembered that his reasoning power is not developed, that he is interested in developing his character not by introspection but by conduct. He is watching what others are doing and imitating those acts and deeds which he admires.

His devotional life then is largely under the influence of imitation. What is done in his home, by his Sunday School teacher or by the people in the Church to whom he looks up—the rector, the wardens, the leaders of guilds and clubs, has more influence in developing his devotional life than sermons, addresses, suggested readings, etc.

The scholar now has an interest more in God's authority and power than in his fatherhood or love, therefore, prayers are said, the Bible is read, ritual acts are done more from the obligation of rule and law which he sees others obeying than from any motive to which can be strictly given the term spiritual. The beginning of some of the highest spiritual motives takes place now, when the boy or girl of this age devotes himself heart and soul to older persons whom he imitates because he admires and loves.

Fortunate is the Church and Parish that has so developed its people that there is radiating from the lives of the parishioners a light that reveals to susceptible boys and girls the presence of the religion which they have not the capacity to understand.

Professor Coe says in his book, *Education, Religion and Morals* page 310-311:

"The best teacher is one in whom the pupil feels the presence of religion as a concrete natural thing. The best Sunday School teaching is an initiation of

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the pupil into sacred things, and initiation is a process of admitting one to a society of persons and fellowship. Many persons have been asked to say what in their experience as Sunday School pupils most influenced them for good. The reply, apparently the invariable reply, has been, the personality of the teacher rather than the content of formal instruction. Nothing in the way of methods or advice can take the place of wholesome, winning personality that actually lives in the realities of the Christian experience and truly admits pupils into the fellowship of this life."

The most important thing in the consideration of the devotional life of this time is to warn against an over-emphasis upon acts of devotion which are done because of rules instead of because of imitation and valuable example. The former creates a force that will eventually be destructive of valuable possibilities, the latter lays a foundation upon which the right devotional structure can be reared.

Christian Service

In these two years Christian Service should be introduced to the class by stressing certain great principles. During these two years the teacher of each class should see that the class as a class "goes into all the world." It should gain information of, and contribute to, definite needs in the five following fields:

(*a*) The local parish.
(*b*) Some Church or philanthropic institution in the city or town.
(*c*) Some Church or philanthropic institution in the state or diocese.
(*d*) Some mission work in the United States: the

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Indians, the colored, miners, struggling western parishes, etc.

(e) Some mission work in the wide world.

The question of earning money and what money represents should be discussed and the class should be led by a series of reiterated instructions to recognize that their money liberates their power. They should be led to recognize that they must send their power over the whole world, beginning at their local parish. In developing this idea make every need wherever found concrete. Use pictures and always particularize; deal with a particular person even giving him a fictitious name if necessary, but place him in real conditions.

Another principle which should be stressed at this time is the principle of team play. Make clear to the class that what each scholar could give does not amount to very much, but when it is joined with what the entire class gives and what the Sunday school and Church, and what all the Churches throughout the country give, then a large amount capable of accomplishing great things is realized.

In conclusion, in developing, in conducting or in training Christian Service, the effort from the point of view of the teacher must be, not primarily to enlist the sympathy of the children in any particular form of need, but rather in the two years' time to assist them to a broad, comprehensive outlook of the world of need and to find a method by which their small limited activities can be combined and great ends accomplished.

The class treasury which has already been mentioned is readily seen to be essential in the carrying

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out of this work. It permits a training of choice making and sacrifices that has unlimited possibilities. Every cent of money appropriated from the class treasury should stand for discussions in which conflicting choices have been expressed. The class treasury becomes valuable at this age in so far as its contents represent the sacrifices of the members.

Questions for the Discussion of the Chapter in Teachers' Meetings

34. What scholars in the tenth and eleventh years can be expected to remain through the Senior Department?
35. How many boys are there in our Sunday School who should enter the ministry?
    How many teachers are praying for them by name?
36. Have the teachers of this age made and decided upon the number and the titles of the stories from the Old Testament which they will tell?
37. Is there a sloyd class connected with the Church, competent to make the "model of the Bible as a Library"?
38. Are prayer cards provided for the private devotion of scholars of this age?
39. At some Teachers' Meeting discuss the educational value of the sign of the Cross on the forehead.
40. Is an opportunity provided for teachers to exchange their experiences in reminding scholars of the value of Confirmation and Holy Communion?
41. How far are the parishioners of our parish setting a good example of devotional life?
42. Has one object in each of the "five fields" been selected for the instruction of the scholars?
    Have pictures been provided?

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If one of the objects is local, have the scholars paid it a visit?

43. What are the possible methods in this parish by which scholars can earn money for the Class Treasury and the Lenten Offering?
44. How is the Church training the scholars in sacrifice?

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CHAPTER IV.

Jesus Christ the Hero and Saviour

(About the Twelfth Year.)

The scholar is now approximately in his twelfth year. He has behind him all of the instructions of the previous years. He has reached what is considered the most important year in the Sunday School, inasmuch as he has arrived at the point when it is believed that the Life of Christ should be given to him with the clear purpose of presenting Jesus Christ not only as an example, but as a Saviour, because He provided the best methods for making the most of life. The growth of self-consciousness has now become very pronounced and the conflicts of the past have led the scholar to begin to estimate his own capacity for right doing and wrong doing. He is reaching up toward high ideals and longing to accomplish the best things.

The heroic elements in the life of Christ, His wonderful capacity for seeing and doing the right thing, His power to obey His Father, these are the elements that are needed by the developing boy and girl and these are divinely provided in the life of the Master.

The Life of Christ should be presented in periods

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like the groups of Old Testament stories. The following simple outline is suggested:

Lesson Material

1. The Boyhood of Jesus.
2. Jesus and His Work.
3. Jesus among People.
4. The Last Week.
5. The Risen Christ.

As in the previous years not more than 25 or 30 sessions should be devoted to His Life. For this material the teacher should turn to the many books recommended in the Curriculum that is selected for a guide.*

The same methods in regard to teaching these lessons should be observed, as recommended in the Old Testament courses. The work book, pictures, passages from the Scripture, should all enter into the teaching. In addition, inasmuch as the scholars have gained an ability to write, the teacher should require from time to time that certain stories be written out and brought for inspection and suggestions. The teacher must plan this course very carefully so that the scholars will gain the idea that in each of the five periods there is a beginning and an end. In a word, the course needs to move forward with a certain degree of rapidity and definiteness. Only such a number of stories should be selected as will enable the teacher to complete the course in the year. No one can estimate the harm done to Sunday School work at this time by a course so indefinitely planned that after a certain number of

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* Suggested book for teachers: *The Life of Jesus.* Chicago Press. Price 75 cents.

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lessons the scholar is confronted at the end of the year with an incomplete course. The object of the work must be to present to the mind of the child not all the details about the Life of Christ, but such instances as will make the scholars realize that He was a Hero, that He had a wonderful capacity for seeing and doing the right thing and power to obey His Father. These are the elements that will make the Life of Christ an asset in the scholar's personal life; these therefore are the objectives that must ever be in the mind of the teacher as he selects material and teaches the stories.

Memory Work

The Memory Work of this year should center around the Life of Christ. The Catechism should be completed and the parts of it concerning the Sacraments explained, especially in connection with their institution by the Master.

The great Collects of the Festivals should be committed to memory. The Collects for Christmas, the First Sunday in Lent, Easter, Ascension Day and Whitsunday, can lay the foundation for the scholar's conception of the divine side of our Lord's earthly life.

Some of the great parables should be memorized, notably the Prodigal Son, the Good Samaritan, the Parable of the Sower.

One of the successful methods of securing Memory Work at this time is to lay less stress upon concert work and more upon individual work. It has been found stimulating to assign certain passages weeks ahead to certain scholars, asking them to be ready on such a date to repeat their passages to the whole class.

During this year great importance should be laid

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by the teacher upon the events of the Christian Year.

Church Knowledge

While it is necessary to comment upon the special seasons and days as the year passes, it is even more necessary to give the scholar a comprehensive view of the whole cycle. This can best be done by a complete study of the seasons of the year. It is wise for a teacher at this time to take two or three Sundays either at the beginning, or better at the conclusion, of the course in the Life of Christ when the Christian Year may be presented as the method by which the Church directs us to lead our devotional life.

In this year also the Creed should be referred to, not with the aim of explaining every sentence and word, but with the desire to answer any questions that may have risen in the mind of the scholar. If no questions have come forward, they should not be stimulated; instead the teacher should endeavor to show the close connection in life between conviction and activity, and reveal to the scholar the practical value of repetition of the Creed as an expression of the conviction which is to lead to loyal action for Christ. The kind of instruction on the Creed that is valuable in this period grows out of the recognition on the part of the scholar of the value of standards and symbols. He may well be asked "What is the value of the American flag? What is the value of the Constitution of the United States?"—and from these points he should be led to see that the cross on the altar and the Creed on the lips of the people should be outward and visible signs of inward convictions and loyalty.

In this year, at the time of the visit of the Bishop,

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the class should consider again the subject of Confirmation, and with the teacher attend the service as a class.

No teacher at this period can successfully teach the Life of Christ without deepening the devotional desires and capacity of the scholar. The memorization of the Collects in the Prayer Book should not be simply for the purpose of an exercise of memory, but the scholar should be directed to use those Collects in his personal or private prayers. The subject of the Collects might well be used to open a consideration of the prayer life of the scholars. Little can be done in the investigation of the devotional life during the class period, but much can be done individually, walking to or from the Church, or during Sunday afternoon, or other occasions when the scholar is encouraged to call upon the teacher or the teacher makes an opportunity to be with the scholar.

Devotional Life

This is the age when every teacher should see that each scholar owns a Bible, Prayer Book and Hymnal, and the esprit de corps of the class should be built up by assigned passages from the Bible which the members of the class should read daily in their private devotions. There is at the present moment a Committee of the General Board of Religious Education at work upon a scheme of Daily Bible Readings for boys and girls of this age. It is generally felt that if the proper system of Bible readings can be secured the habit of daily reading in the Bible, which has done so much for so many thousands of people in the past, will be revived much to the benefit of the State and the Church.

Now is the time to change some of the prayers of

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childhood to prayers suitable for young manhood or womanhood. The Collects of the Church and special prayers selected from manuals of devotion which are suited to the peculiar temptations and ambitions of the boys and girls of this period should be recommended. The parish is fortunate which has a rector who shows a deep interest in the prayer life of the boys and girls at this time by occasionally distributing small cards upon which have been printed the prayers that he has specially selected as applicable to the parochial situation.

This is the appropriate moment in the religious nurture of the scholar to make clearly intelligent to him the value of the offering as an act of worship. The taking of a part of our worldly goods and giving it to the Lord's work is a sign of our desire to consecrate the whole. The offering of not only money, but of time, to the work of the Church should be presented and, from the same standpoint, that a gift of our time and our energy should mean to us that we thereby signify our desire to consecrate the whole of our time and our energy.

I would like to contrast here the devotional emphasis of this period with the devotional emphasis of the next period. Here our devotional training centers from the study of the Lord's life. Its emphasis should be on personal devotion to Him. In the next period when the study will be of the establishment of the Church, of the acts of the Apostles and the work of the Church throughout the world in the performance of the mission, the devotional training should center in those great corporate acts by which one finds his

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true place in the body of Christ and receives the power which that body gives. Many may feel that the emphasis at this time should come on Confirmation and the instruction in Holy Communion; personally I feel that this should be foretold in the period when we teach the Life of Christ but that the concrete instruction and preparation should come in the next period when we consider the formation of the Church and the value of her corporate life.

Christian Service

In the training in Christian service in this important year the teacher must build upon the foundation that has been laid in the two previous years. The teacher's objective during the two previous years was to show the five directions in which the efforts of a loyal Christian should continually find expression.

Activity in the five directions should be kept up always, but in this year there should be emphasis upon the local needs. Just as our Lord confined Himself to the Land of Palestine, so the best results of the study of His life will be attained in the lives of scholars when that study is paralleled by an identification of the principles of His life of service with actual effort in the immediate field.

The characteristics of the age are such that great joy is derived from corporate activity for the good of others. It is much easier to get two or three boys to visit a sick boy, than it is to get one boy, and it is still easier to get the visit made if the class sends by the two or three boys some gift as flowers, fruit or candy.

The whole class will enter more enthusiastically in-

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to the support of the Junior Auxiliary or the Junior Brotherhood, or the Boy Scouts, or any of the Church organizations which make up the life of the parish, than if individual members are urged to join.

Build up the esprit de corps of the class by getting the members to assume the responsibility of seeking those who are absent.

The efforts of the whole class can be directed in the making and selling of articles to earn money for the Lenten offering; also the gathering of things that are of value to be sent in boxes or barrels to the Mission field.*

Questions for the Discussion of the Chapter in Teachers' Meetings

45. Has each teacher a clear outline of the life of Christ in his own mind before he begins to teach?
    Is the outline so concise that the scholar will remember it all his life?
46. Has each teacher selected the Memory Work that must be done before the year is completed?
47. What are the plans of the teachers of this grade for presenting the subject of Confirmation and Holy Communion?
48. Are we sure that every scholar owns a Prayer Book, Bible and Hymnal?
49. In what way are we connecting the Sunday School and the various parochial organizations?
50. What plans are being made to bring about enjoyment of the Church Service?

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* See *The Making of Modern Crusaders.* Educational Department, Church Missions House. Price 20 cents.

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CHAPTER V.

The Church Knighting the Child

(About the thirteenth and fourteenth years)

When a scholar arrives at the thirteenth year if the historical character of Jesus Christ has become real to him his attention should be centered upon what resulted from the sacred life lived in the world. He is not only ready, but it is very necessary that he should be given, clearly defined ideas about the Church as the force left by Christ in the world for the bringing of His Kingdom.

The prevailing characteristics of the scholar's life grow out of his increasing desire to find his particular place in the world. He is not doing this with a conscious aim accompanied by study and reasoning, he is rather doing it because a growing and developing life all around him attracts him. The reason for this attraction is in the fact that he has a capacity for experience in which he can have a larger part physically and emotionally, than he can intellectually. We mean by this that he can do things with his body and he can love and hate and worship and be sympathetic and choose, and show a large capacity for curiosity, but so far as harmonizing or systematizing all of his efforts

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he cannot nor will he find the ability until after adolescence.

With this chaotic condition and yet with a superabundance of life *fellowship* is the key-note in his development. He is glad to obey if others obey. He is happy in worship, lays a strong foundation for the future development of the ability to worship, if he is led by the worship of others. He will labor with industry and with purpose, providing the sphere in which he labors is dominated by industry and purpose. His play will become a large factor in his development if it is guided by the right ideals.

All this, and much more, should be very clear in the mind of the Sunday school teacher for it furnishes the reason for definite instruction in the foundation and organization of the Christian Church. The objectives of the Life of Christ, which were presented last year, need to be closely connected with the objectives of the Christian Church, which is studied this year.

Lesson Material

It has been the habit of the Sunday School to spend considerable time on the study known as the Apostolic Church. It is a study that can profitably engage much time and energy, if one is seeking complete knowledge about the period; but complete knowledge should not be the ideal now. The objective of the teacher should be to reveal to the scholar the organic life which grew out of Christ's teaching and training of the Apostles, that the Church might give Christianity to the world. St. Paul and all of the early Christian leaders, together with the great movements, should be presented in such a vivid way that they become real to the scholar. Local

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color, rapidity of movement, incidents which quickly reveal characteristics, should be presented to the class. The group system of lessons should be continued. Not more than eight or ten lessons on the life of St. Paul should be given; encourage the scholars to treat him as they treat the lives of heroes and leaders in secular history. Present the other Apostolic leaders in a few lessons, and then having shown how the Churches were formed in the Apostolic days and what they accomplished, transfer the attention of the scholar to his local community and bring him to face clearly the question "How was my parish formed?". This will necessitate brief lessons on the history of the local Diocese and a brief but vivid description of the coming of the Church to America.

The scholars, not the teachers, should gather all this information sought by directed investigations. They should be sent to local histories and class books should be made with pictures and stories of events. The historical relics of the local parish, such as pictures, silver, records, etc., should all be introduced. The parish should prepare, preserve and present to its scholars at this age, the stories of its early struggles and ambitions and sacrifices in order that there may be deposited in their minds the valuation which has been given to the Christian Church throughout the past, in not only the Apostolic Age, but in the lives of former parishioners in the very parish in which they are living.

It is only by such methods that the developing life of the boy or girl can be brought to find a place in the

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developing life of the Christian Church of yesterday and today.

It must be recognized that the suggestions above put a burden of considerable magnitude upon the local Church. There are some parishes today that know little about their history. This lack of knowledge is a clear evidence of lack of vitality in parochial life. The roots of the present and the promises of the future must be deeply set in the life of the past, and until the past and the present in the local parish are welded together in the mind of the scholar and he hears about them in the same way that he hears about the stories of his father's boyhood and the events in the lives of his grandfather and grandmother, the best foundations for developing the scholar into the corporate life of the Church cannot be laid.

Fourteenth Year

On the basis of the above lesson material the course for the scholar in his fourteenth year should be constructed. If he has been brought to find himself in the life of the Church which reaches from the Apostolic day to his local parish, he is now ready to be led into the fundamental purpose of the Church, which is to win the world and bring the Kingdom of God. This is the year when the whole period should be devoted to the study of the mission of the Church. By a series of biographical studies and by the use of maps the scholar should go with the Church over the world and see her conquering. The great biographies of mission history from St. Paul to the present should be studied, and such map work should be done as would cause the class to recognize that while part of the world is won

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for Christ there is a large part waiting for the work of the Church of today. This knowledge should lead to the definite question "What is the Church doing today?" and the class should be set to investigate and report upon the work done by the Church in world-wide, national, diocesan and local fields.*

Here again it should be reiterated that a full knowledge is not the aim, but the teacher should so select material from the many stories provided, that he may create a few definite impressions and thereby lay the foundation for future study which shall command interest and attention throughout the entire life of the scholar.

At the conclusion of this study of the lesson material of the Junior School, let the point be emphasized that the aim of the teacher should not be the giving of knowledge of Biblical and Church matters, so much as the creation of a thirst for knowledge which will send the scholar into his Church life with the determination to read and study all his life.

One of the most serious criticisms to be made upon the educational methods of today is the fact that they do not breed educational humility in the mind of the scholar. Few teachers realize that they lay one of the best educational foundations when they frankly say to a scholar in response to a difficult question "I do not know the answer to your question; I may never be able to give a complete answer to your question, but you and I can search and study for an answer and it is

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* Suggested books: *Early Christian Leaders.* N. Y. S. S. *Winners of the World* (Gardner).

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possible that that search and that study may make great demands upon our patience and perseverance for a number of years."

If the Church of today could take a stand and promote student humility, she would make as large a contribution to the educational situation as the promotion of student industry.

Memory Work

The Memory Work when the scholar is in the thirteenth and fourteenth years must be selected with great care; it should be closely connected with the lesson material. Some of the great passages in the Epistles of St. Paul should be memorized, also the names of the twelve Apostles.

The following divisions of the Acts of the Apostles might be memorized:

1. The Church at Jerusalem. Acts, Chapters 1-8.
2. The Spread of Christianity in Judea and Samaria. Acts, Chapter 8 to Chapter 11, verse 18.
3. Spread of Christianity in Phoenicia, Cyprus, and Antioch. Acts, Chapter 11, verse 19, to Chapter 12, verse 25.
4. St. Paul's First Missionary Journey. Chapter 13 to Chapter 15, verse 35.
5. St. Paul's Second Missionary Journey. Chapter 15, verse 36, to Chapter 16, verse 5.
6. St. Paul's Third Missionary Journey. Chapter 18, verse 23 to Chapter 21, verse 16.
7. St. Paul's Arrest at Jerusalem, Imprisonment at Caesarea, and Voyage to Rome. Chapter 21, verse 17 to the end.

This outline might profitably be enlarged with such detail as the teacher finds advisable to give to the class.

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The Seven Events in the history of the American Church might be profitably memorized:

1579—The Book of Common Prayer used by Sir Francis Drake at the Golden Gate.

1607—The Landing of the first Churchmen at Jamestown.

1784—Consecration of the first Bishop, the Rt. Rev. Samuel Seabury, D.D. of Connecticut.

1835—The General Convention declared the whole Church to be a Missionary Society and elected the Rev. Francis L. Hawks, D.D., and the Rev. Jackson Kemper, D.D., to be Missionary Bishops.

1865—The Convention after the War when the Southern Bishops returned. The General Convention never recognized the division of the Church by the War. During the War the roll call of every General Convention began with Alabama. The Church was the one communion that was not torn by the civil strife.

1907—Three hundred years of Church life celebrated at Jamestown, Va.

1910—The General Convention reorganizes the Board of Missions and creates the General Board of Religious Education, that the Church might fulfil more completely the Lord's command to "go" and "teach."

To parallel the two above lists, a list of seven events of the history of the local parish might be formulated.

If certain great passages in the Prayer Book have not already been learned, such as the General Confession and the General Thanksgiving, the Confession in the Communion Service and the Gloria in Excelsis, now is the time to urge them upon the scholar.

In the second division of this course, when the scholar is in his fourteenth year, the prayers for missions and some of the Mission Hymns might be selected by the class and memorized.

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Church Knowledge

Throughout these two years the teacher's instruction on Church knowledge should center very much around the Confirmation preparation. The rector's plan for Confirmation instruction should be clearly known and preparation for, and close coöperation with that instruction should be given. If the scholars are not confirmed in the first of these two years, the teacher should see that the class attends the Confirmation as a body and he should hold before them the hope that next year the class would enter the Church as a class.

Books concerning the ways and teachings of the Church should be read and studied. The members of the class should be questioned as to their ability to find places in the Prayer Book. The various services should be gone over and the teacher should be sure that they are understood. The members of the class at this time should be made to feel that they can ask any question about the Church Service or about the Church Life and be assured that they will receive an answer or that an answer will be ascertained for them.

The pilgrimages of the earlier years can profitably be reviewed by taking the scholars into the Church and questioning them with the idea of ascertaining how much has been remembered. The chief value in the exercise is in the opportunity given for the scholars to ask question which would not be suggested otherwise.

The study of Church architecture might profitably provide the material for one or two lesson periods. Pictures of early Churches and the ruins of Cathedrals might become the reason for gathering together the

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class on a week day night for profitable instruction and social enjoyment.

All teachers and rectors who are giving this critical period of boyhood and girlhood careful study find that close contact with the boys and girls at this time, and thoughtful attention to their questions and interests, reveal more opportunities for instruction in Church Knowledge than there is time in which to give it.*

Devotional Life

At this age when the whole instruction is based upon incorporating the scholar into the Church life emphasis should be placed upon all of the devotional acts by which the Church guides its members to find their place and power in the body of Christ.

This is the time for laying the right foundation in the subject of prayer. Every teacher in the Church has placed upon him by the Church the responsibility of encouraging the scholar at this time to ask questions about prayer and to lead discussions on the subject of prayer. The scholar is peculiarly susceptible at this time to the knowledge that God is in him and that the life in the world is the life of a family in which sons and daughters cannot find true happiness unless they find themselves in the life of the family which means the life of the Father.

From this point of view prayer should be developed as communion. The scholars should be led to know

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* Haughwout's *Ways and Teachings of the Church*, among other books, gives the teacher much material; also *Church Study*, published by the National Depository, England.

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that while God like a father desires us to come to Him with all our needs and wants and like a father he will relieve our needs and wants in accordance with the best interests of His great family life, so also we should lead the scholar to recognize that the most precious thing in family life, most precious to the child as well as to the father, is not the asking for things that are needed, but rather the communion and fellowship of one member of the family with the father of the family.

To give the scholars at this time a vision of what it means to acquire the habit of opening one's individual life to God in spiritual communion and meditation, to lay bare before the Father the misgivings and the misfortunes and the misdemeanors of the outward and inner life, and to experience the cleansing power and strengthening inspiration that comes from that communion, is to place upon the teacher and even upon some rectors a responsibility that is not realized, much less practiced today.

In addition to the idea of prayer which grows out of the conception of the family life of God there should be stressed at this time the thought "Not my will but Thine." This should not be done with too pious an emphasis. The subject should be opened in its most practical form. The scholars should be made to realize that God's family is governed by the great beneficient laws, that in the physical world, in science and in moral life there are laws that cannot be disobeyed; if they are disobeyed, one must suffer the penalties. The scholar should also be brought to recognize that these laws are innumerable, that God alone knows them all

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and that we come to know them only in so far as we come to know God and His world; that the spiritual attitude of man that is brought about by "Not my will, but Thine" is the attitude which leads us most quickly to the knowledge of those laws of life which God would have us know. The state of humble receptivity is essential to communion with God.

The third idea that should be stressed is the old idea of the Monks "To work is to pray." The scholar should have placed before him the conception that while it is necessary to kneel in prayer at certain times and to join others in great acts of devotion, yet prayer and communion are not to be limited to these times and these acts. Every piece of work done with a high ideal, and by that we mean the ideal of service to God and to man, every pure, invigorating and helpful form of play and recreation, has its devotional side and if entered into in the right spirit has its communion element which has been stressed above, and from a certain point of view is an act of worship and prayer.

Throughout this critical period the scholars should be made to feel, both by frequent instruction and by individual direction, that they may apply to their rector for individual help in the perplexities and difficulties of their lives. Wise is the priest who gives much time to the boys and girls of this age. Let him begin an intimacy with them by joining in their organized work and play. Out of this intimacy will grow causes for personal interviews. If he is faithful and earnest and sees in the scholar, in spite of all his faults and failings, what the Master saw in every child; the

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Kingdom of God, there will be not only an intimacy on matters that pertain to parish work and parish play, but also a spiritual intimacy which will lead the scholar to joyfully trust him with some of the deepest questions and perplexities of his heart.

In these days when many fathers and mothers are not living in close intimacy with their boys and girls, at this time when school life breaks parental intimacy, there is a big responsibility placed upon the priest by the Church; he must know and deal most carefully with the life of the scholar. The experience of some of the most devout Roman priests and Protestant pastors, as well as many priests in the Church, gives ample testimony to the strategic moment which exists for the Church in the devotional life of the boys and girls at thirteen and fourteen years of age.

Far more important than many of the courses given in our Theological Schools at the present time would be a course by those priests who have had experience in the characteristics and possibilities of the devotional life of scholars at this age. This whole subject brings forward one of the great neglects of the Church.

Suggested Prayers for this Age

MORNING PRAYERS

O Lord, our heavenly Father, Almighty and Everlasting God, who has safely brought me to the beginning of this day; Defend me in the same with Thy mighty power; and grant that this day I fall into no sin, neither run into any kind of danger; but that all my doings, being ordered by Thy governance, may be righteous in Thy sight; through Jesus Christ our Lord. Amen.

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O most Holy Spirit, who dost dwell in the hearts of men; be with me at all times in Thy power and give me strength to resist sin and grow in grace. Forgive me for having disobeyed Thee so often in time past, and help me in my desire to follow Thy divine guidance in all things. Purify my soul and body, and fill my heart with the fire of Thy Holy love; for Jesus Christ's sake. Amen.

ON COMING INTO CHURCH

O Lord, I am now in Thy Holy House, Thine Eye is upon me. Keep my thoughts from wandering. Help me to worship Thee with heart and voice and to listen humbly to Thy Holy Word, through Jesus Christ our Lord. Amen.

Christian Service

During these two years concrete interest in the five-fold fields of activity in the Church should be maintained. In the first year when the instruction is upon the formation and organization of the Church at the time of the Apostles and in our own day, the emphasis can well be placed upon the local, the diocesan and domestic efforts of the Church. In the latter year when the emphasis is upon the missions of the Church, the attention can be centered upon the foreign field. Beside this interest in the five-fold field there should be an intelligent effort made to teach the personal and social duties as made clear by the Catechism and the Bible. "My duty toward My Neighbor" should be studied in detail.

In addition to these general instructions on Christian Service during the first year some opportunity should be sought to emphasize the importance of kindness to the weak and those who are invalids, also the importance of not looking down upon servants, the

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street vendor, the washerwoman, etc. In a word, there should be an emphasis on certain inherent values in every human life, regardless of station or occupation.

At this age when there is apt to be a tendency toward thoughtlessness, the duty to the public should be stressed by such concrete illustrations as not pushing and crowding in public places, assisting in maintaining public order by cleanliness in the street and in public places, such as halls, railroad stations and trains. The close connection which should exist between a Christian manhood and womanhood, and courtesy and politeness, should be reiterated from time to time.

In both of these years there should be active coöperation in gathering the Lenten offering. This might be done by making and selling articles, either in groups or classes, or by giving entertainments, etc.

In the second year of this period when the scholars are studying foreign missions, there should be special emphasis placed upon helping those who are backward, especially of another race. The obligation which Americans have to the foreigners in their midst cannot be treated too definitely. The faults of the present generation can only be corrected in the coming generation. The Church should take care that those who come under her nurture deal honestly and righteously with the foreigner and thereby win his respect for what he knows as a Christian land. Scholars by this time should be led to take part in plays that depict scenes in mission lands. They should be encouraged to collect magazines for hospitals, the sailors and those who work for the Church on the frontier.

In both of these years a reading club should be

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formed by the class. At the beginning of each year as many books should be bought as there are scholars in the class. A captain of the club should be appointed, with the duty of so organizing the reading of the books that during the year every scholar in the class will have read all of the books. The value of this in developing class spirit, supplying materials for common conversation and the developing of the common ideals which the books should express, cannot be overestimated. Lists of these books can easily be procured by applying to specialists in the work of Religious Education, or by application to officials in Public Libraries.

Questions for the Discussion of the Chapter in Teachers' Meetings

51. How far is each teacher studying the individual characteristics of his scholars?
52. Why is there more "fellowship" with some scholars than with others?
    What is the remedy?
53. Has the local history of our parish been prepared?
    Have events been found that will interest the scholars and make them realize the sacrifice that was present in the forming of our parish?
54. What are some of the questions that are asked by our scholars of this age?
    How are we answering those questions?
55. Can a committee be formed in our parish to make kodak pictures of the plant and all that is within it, for use in the course on Church Study?
    If our Church is too small and not beautiful, how can we get pictures of the most beautiful Church in the diocese?

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56. How far have the teachers of this age acquired the habit of spiritual communion and meditation?
57. The subject of developing prayer life should be discussed at one of the Teachers' Meetings.
58. What can the rector and teachers do together to encourage scholars to bring their difficulties to the rector?
59. Have the teachers of this age formulated a program by selecting the various objects which need the help of the scholars?

    Have photographs and models, maps, books, etc., been provided to make the program visible?
60. Have Class Reading Clubs been formed?
61. Has the list of scholars been made out, who should be confirmed next year?

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CHAPTER VI.

With the Church to the World Quest

(The Seniors, age 15 to graduation.)

The thoughts within the title of this chapter suggest the elements that must be present in the religious nurture of adolescence. The work of the Senior Department should center around two words "fellowship" and "responsibility." "With the Church" stands for fellowship; "to the world quest" stands for responsibility. The real question before the Church today in regard to adolescence, is not "How can we hold the adolescent?" but rather "How far can the Church give him a demonstration of genuine fellowship in the presence of immeasurable responsibilities?"

Full credit has not been given to the adolescent. He not only outgrows the present Sunday School program, but he outgrows the Church program. Boys and girls at this time disappear from Sunday School because they go to college, or they enter the business and work of life. They are called to a process that appeals to them as more important than any form of interest or activity held out to them by the Church.

To most adolescents, the local parish does not symbolize a cause which is seeking to be victorious in the

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life of the community; they do not feel that it is a great dynamo sending the power of God's love into the community, cleansing and reshaping the community, and then reaching beyond the community into the uttermost parts of the world; instead they view the local parish as a convenience to which men and women give and go in accordance with inclination or sentiment.

It needs to be said in clear and distinct terms that the Church cannot expect to hold its young life when that life is putting forth its hands to take hold of the real things of the world, unless the Church is doing some of the real things of the world. In any parish where there is apostolic fellowship and an apostolic sense of responsibility for the winning of the world, there a strong Senior Department can be maintained.

In the above we have put our finger on at least one of the reasons why we find so few successful Senior Departments. We have in the Church a number of senior classes, where year by year much valuable teaching is done, but we have few efficiently organized Senior Departments where there is an esprit de corps growing out of a connected and progressive plan of work culminating in graduation.

A little self-examination will disclose other limitations. Lacking a definite and progressive plan of study we have not appealed to the expectation and sense of achievement. Lacking a true valuation of the child life of the Church, we have failed to "shepherd" our boys and girls in their age of greatest need. In one school where an excellent card register of the scholars

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was kept, a number of cards in one evening's investigation were thrown out with the words "gone to work" written across their faces. The attitude of the rector and superintendent was that the scholars were hopeless; "gone to work," did not sound a challenge to them. Another limitation is the firmly entrenched conviction that "what you learn in Sunday School wont help you to earn money." No test question brings more discouragement than: "Will Bible study help you to earn a living?" Ultimately the close relation between God's word and genuine success is seen by the scholars, but the discouragement comes from the readiness of the negative answer.

All of these unfortunate conditions need to be faced squarely, for there is no chance for argument on the question: shall the adolescent be kept in touch with the educational life of the Church? The primary need is to know the elements of the problem, and by experimentation, which is one of the most reverend and venerable methods of learning the will of the Holy Spirit, ascertain the true methods.

The treatment of the Senior Department that follows is not put down with the same assurance that has been present in the making of previous suggestions. A study of the various diocesan and parochial curricula show no wide-spread agreement that any one course or any set of methods will surely promote the life of the Senior Department.

Instead of attempting to further theorize on the subject of the senior work, in the following pages we will study what is being planned and attempted in one concrete situation with the belief that such a study

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will at least, be suggestive to all rectors and Sunday School teachers who are anxious over their senior work.

The parish in which this school is located has about 300 communicants. The Sunday School numbers about 250. The organizing of the school in Departments has been recent.

Having decided that there should be a Senior Department meeting separately from the Junior and Primary School and having its own superintendent, the next question was, who should be admitted to that Department? The division most quickly recognized by the scholars was that established by the public schools. It was decided that all scholars in the High School, and of those who did not attend school, all over fourteen years should be elegible for Senior membership. A study of the roll of the present school showed that there were about twenty scholars entitled to membership in the Senior school. A careful investigation of the losses to the Sunday School during the past three years was then studied with the result that forty-four scholars were discovered in High School or at work who had at sometime during the past three years been enrolled in the membership of the Sunday School. Committees of laymen and laywomen were formed and these names were distributed for the purpose of making personal investigations during the summer, with the hopes of reclaiming those lost scholars.

When the Senior Department opened in the autumn, about thirty-five scholars responded to the carefully worded invitation which had been sent by mail to all who were entitled to membership. It was

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found that nearly all of those who attended were enrolled in the first two years of the High School.

A careful study of the character and ability of the scholars showed that there were a few young women who were anxious to become teachers. As all of these were well advanced and had been faithful to Sunday School work, it seemed best to put them into a class in which they might receive instruction as to the method and materials of Sunday School teaching. The remainder of the scholars were studied with the desire to ascertain the number of groups that could be made so that there would be congenial companionship in each group. In the organization the guiding principle was not any system of study or determined classification of scholars, but the natural interest and groupings of the young men and women.

In the detailed consideration of the work of religious nurture in this school we will attempt to follow it by years. We will consider the plans and suggestions that were worked out by the officers and teachers under the same five divisions that have been our guide: Lesson Material, Memory Work, Church Knowledge, Devotional Life and Christian Service. In each case we will give a summarized statement of the results of conferences hoping thereby to encourage rectors and teachers to similar discussions.

Lesson Material

The lesson material for the first year scholars was selected from the *Introduction to the Bible for Teachers of Children,* one of the constructive studies of the University of Chicago Press. The use of the word "Children" in the title of this valuable book is mis-

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leading. The best results can be obtained when it is used with boys and girls over fourteen years of age. Not all of the material recommended in this book was used in the classes. Some lessons were outlined to be worked out at the scholars' leisure.

The lesson material for the second year scholars was centered around a study of Church History. Copies of *The History of Christianity* (Gardner) were provided and the teacher supplemented this material by readings in Cutts' *Turning Points of Church History* and Dearmer's *Everyman's History of the Church of England.*

The work of these two courses consisted in the study of characters in the light of periods of history. Five general questions were put forward to be in the minds of both teachers and scholars during the progress of the course. The questions were as follows:

What were the characteristics of his time?
How did the times influence his work?
How did he influence his times?
What was his best contribution?
In what way was he God's servant?

There are some advantages in this arrangement of studies for the first two years of the Senior School. If it be true that the controlling factor in the scholar's life at this time is a thirst for self-development in order to contribute something of value to life, if he is seeking to test his spiritual and mental powers just as he tests his physical powers, it is helpful to give him the great movements of the development of Biblical and Christian History from the point of view of men trying to serve their times. It is only by such method that we can lead our boys and girls to the realization that their

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religion helps them to be of use in the work of the world.

Again, two courses like those outlined above, form a basis for what might be termed "elective work" the last two years before graduation. We should seriously consider the gain that might be made if we would provide electives for the last two years of Sunday School, thereby stimulating scholars to make choices of certain courses that would mean the most to them before they graduate from Sunday School. Here would be a chance to offer many of the interesting Senior Courses which have been prepared and might be prepared. The following are some of the titles:

The Elements of Religious Pedagogy. **Pattee.**
Community Study. **Wilson.**
The Epistles of the New Testament. **N. Y. Sunday School Commission.**
The Challenge of the City. **Josiah Strong.**
A Detailed Study of the Persecutions.
History of the American Church.
Some of the many Mission Studies.
For other books see Appendix A.

Memory Work

Inasmuch as there has been little training in Memory Work since the Catechism days, it was felt too late to press the importance of this valuable division of work. It was considered that to give Memory Work to boys and girls who had returned to the Sunday School after having drifted out, would be to discourage and possibly prevent the development of lines of work more important at this particular time.

The following statements in italics are some of the aims held before the teachers for their guidance in

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giving church knowledge and directing the devotional life and Christian service.

Church Knowledge

There must be carefully planned instruction by the teacher on the meaning and value of the sacrament of Holy Communion. With the adolescent the value of this instruction will depend upon the amount of fellowship that is present in the parish. Little can be accomplished by the gift of books of devotion, or by instructions on the Holy Communion, unless the adolescent sees that the sacrament is a real asset in the lives of the men and women in the parish. The teacher's informal testimony of the value of the Holy Communion in the time of grief, at the commemoration of a birthday, as a preparation for one's wedding, as a help in time of temptation, will do more to make the sacrament an asset in the scholar's life than books and formal instructions. There should be regular and frequent corporate class or Department communions, when special intercessions are made.

Personal testimony of the teacher on the value of the Church's rule for her people, is the form of instruction that has the most power. Daily prayer, Bible reading, alms giving, the days of abstinence and the great festival days must be all presented, not from the point of view that the Church puts forth a rule to be obeyed, but rather from the point of view that she stands ready to lead one into the Holy of Holies.

The value of the apostolic ministry must be discussed and a frank and sympathetic comparison made with the ministry of the Christian communions.

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The apportionment plan as authorized by the Board of Missions, must be presented repeatedly until the scholars understand that it stands not simply for a method of collecting money, but that it also is the Church's way of distributing responsibility and giving to each his share in the promotion of the Church's work throughout the world.

The establishment of a "Sunday School Vestry," a kind of executive committee made up of a representative from each class, to have charge of the affairs of the school. They will discuss the school welfare, recommend appropriations of money, appoint committees for picnics and social events, and determine upon forms of investigation and work which could be carried on in the community or in the diocese.

This method cannot be too highly commended. The Senior school should train the wardens and vestrymen of the future and no better method can be developed than making the Senior boys and girls responsibile for the self-government of the Sunday School.

At the time of the regular meetings of the *Diocesan Convention and the General Convention* of the Church, the important questions discussed by those bodies, must be introduced into the Senior Department of the Sunday School, and brief descriptions of the purpose and method of the Convention should be given.

Devotional Life

Provide the scholars with prayers and declarations and forms of self-examination which are suited to the peculiar temptations of their ages. Show the close connection that can be made between the beautiful statements in the Collects and particular sins and temptations.

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All teachers should try to establish as intimate contact as possible with the scholars, in order that the moving currents of their Devotional Life may be ascertained.

Discuss God's call to a vocation. Every priest who has had intimate contact with boys and girls at this time, testifies that one of the most serious questions is "To what task does God want me to give my life?" Also it has been determined that the desire to be an example to others is very real at this time. The boy or girl may be blasé when faced with this desire, but it belongs naturally to the development of self valuation and should be used in the nurture of the religious life.

A devotional thought which should be clearly presented is that *God is waiting for soldiers and servants in His cause.* The adolescent, anxious to take responsibility, does not always find his most intimate connection with God from the point of view of divine help given *to* him. If the Church will give him an idea of the divine grace that comes when he helps God in His work, she will more effectively appeal to him and lay a foundation for a future conception of divine grace that will become more and more of an operating force in his life. In the next section when we give definite suggestions for Christian Service, this point of view should be kept ever uppermost, that every program prepared for the betterment of the community, for the saving of the world, offers an opportunity for the scholar to help God in His work of mankind's redemption.

Definite instruction on temperance and purity. Every leader in Senior work should keep in close

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touch with the temperance movement and the movement for the teaching of sex hygiene, by reading at least one book on each subject. The subject should be considered not from a physiological standpoint, but from a spiritual standpoint. There should be ever in mind the thought "The temple of God is holy; which temple ye are." The consecration of the eye and the hand and the lip, the control of thought, word and deed, should be presented as the opportunities when God gives divine grace to those who ask, and causes those who seek to find.

Christian Service

As the Department meets in a separate room, has a separate superintendent, and separate opening and closing exercises, the class treasury plan was replaced by the Department Treasury and all needs and requests for Christian Service were presented to the Department as a whole. A Committee worked out the following program of opportunities for service.

1. Needs of the Local Hospital.
2. Needs of the Day Nursery.
3. Needs of the Church Mission of Help. (A New York Organization for the assisting of unfortunate young women.)
4. Needs of St. Augustine's School, Raleigh, N. C.
5. Needs of the Trade School, Ichang, China.

Commitees from the school will be set to studying the above objects, and will report to the school and make recommendations. Occasionally, the regular lesson will be given up and the district visiting nurse, the head nurse of the hospital, the local Y. M. C. A. secretary and the Diocesan missionary will be introduced and requested to make definite appeals. During the year

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there will be one Sunday when the program will be given over to Community Study. Reports will be made on school conditions, play grounds, and on the question of local poverty. At election time the Christian obligation of voting will be discussed.

This program should be varied from year to year so that in the four years that the scholar is normally in the Department he will have brought before him a large variety of causes about which he will learn and to which he will give aid.

Another form of Christian Service which should be constantly presented to the Senior Department with some definiteness is the dependence of the local Church life upon the efforts of each individual. Not only should the senior scholars be organized to pay a debt or to raise money, but the deeper problems of the Church should be presented, such as,

The scholar's responsibility in increasing the membership of the Church.

The responsibility to set an example to the younger members of the school.

The responsibility to assume leadership in the clubs and guild work for younger scholars.

The responsibility to maintain a normal class from which Sunday School teachers may be recruited.

Throughout the four years of this Department, the need of the Church for ministers, teachers, physicians, deaconesses, parish visitors and nurses should be presented and consecration to the Church's service urged.*

See Appendix, Page 129, "Training Children to Serve."

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Questions for the Discussion of the Chapter in Teachers' Meetings

62. Have we accounted for every scholar who has left the Sunday School during the past three years?
    Have we a carefully kept card register?
63. What does our parish contribute to our community?
64. What can our Sunday School do to make our community better?
65. What are the difficulties that prevent us from having a normal class in the Sunday School?
66. What are the values of and objections to "elective studies" in the Senior Department?
67. Are all our teachers regular at the Holy Communion?
68. What is their opinion of the Church's rule for her people?
69. Have they a correct idea of the value of the Apostolic Ministry?
70. Do our teachers know what their scholars "want to be"?
71. What shall be our program for Christian Service this next year?

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CHAPTER VII.

Conclusion

In the foregoing pages detailed description of methods has been very much abridged, both on account of space and because the diversity of circumstances make the details of the application of principles most variable.

One of the most pertinent questions that has been asked concerning the Christian Nurture Course is "How can you apply it to the small school?" The answer is that the size of the school does not change the needs of the individual scholar. The rector of the small school as well as the rector of the large school, has placed upon him the task of putting before the child in the various stages, those methods of Religious Nurture which belong to the various periods of the child life. In the small school it may happen that there are only ten scholars with ages varying from nine to fourteen. This situation means that the teacher of that group must study the methods and material which make up the educational requirements for those various ages, and select that material and those methods which will accomplish the largest number of ends that can be attained.

If the preceding pages have shown the possibility of

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a more definite statement of the responsibilities of Religious Nurture, if they have encouraged rectors and teachers to a greater intimacy with scholars, if they have made insistent the need for more time and better teachers in religious education, if they have shown that successful Religious Nurture depends upon sacrifice and that Church loyalty can only be attained by a more searching inquiry into the religious experience of those within the Church, they have accomplished their purpose.

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PART III.

Appendix

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APPENDIX A.

The following is the Lesson Material recommended by the Diocese of Connecticut for promoting the Standard Curriculum of the General Board of Religious Education.

Diocese of Connecticut

TABULATED STATEMENT OF PRIMARY LESSON MATERIAL.*

GRADE AND AGE	SUBJECTS FOR STUDY	SUGGESTED TEXT BOOKS
Beginners or Kindergarten. A Age 4.	Simple Bible Stories. Stories of Children of the Bible. Elementary truths as children can receive them	*"A Year of Sunday School Lessons for Children,"* Palmer (53 topics), 75c. Picture cards 90c. per hundred, or Perry Pictures. (*U*) *"Sunday Kindergarten, Game, Gift and Story,"* Ferris, 2 years, $1.25. Permanent Equipment (blocks, etc.), $1.00. Temporary Equipment (sewing cards, etc.), 35c. (*U*) "Beginners' Stories," First year,

* The following abbreviations are used in the several lists:
(*U*) University of Chicago publications.
(*I*) International Graded Series, published by Pilgrim Press, Boston.
(*B*) Blakeslee Series, published by Chas. Scribner's Sons, New York.
(*B.g.*) Blakeslee Graded Series, published by Chas. Scribner's Sons, New York.
(*N*) New York Sunday School Commission Series, 416 Lafayette Street, New York.
Books unmarked may be obtained through any bookseller.
Teachers' material is shown in italics.

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GRADE AND AGE	SUBJECTS FOR STUDY	SUGGESTED TEXT BOOKS
		30c. *Teachers' Manual,* $1.00. *Picture Cards* 12x15, $2.50. (Use optional.) (*I*)
Beginners or Kindergarten. B Age 5.	The same as above	*"Bible Stories Illustrating the Lord's Prayer,"* Mrs. E. P. Hastings, Washington, D. C. Pictures. *"A Second Year of Sunday School Lessons for Children,"* Palmer, $1.25. Pictures 90c. per 100, or Perry Pictures. (*U*) *"Kindergarten Bible Stories,"* Cragin. *Old Testament,* $1.25. *New Testament,* $1.25. "Beginners' Stories," Second year, 30c. *Teachers' Manual,* Second year, $1.00. (*I*)
First Year. Age 6	Bible Stories.	*"Bible Stories Illustrating the Creed,"* Mrs. E. P. Hastings. Pictures. "Primary Stories," First year, 24c. *Primary Teachers' Text Book,* $1.00. (*I*) *"Bible Lessons for Little Beginners,"* Cushman Havens. Vol. I, 70c. Pictures. "Sunday Story Reminders," 40c. *"Child Religion in Song and Story."* (*The Child in his World*), Chamberlain & Kern, $1.25. (*U*) "God the Loving Father Preparing a Home for His Children," (cards for coloring). In preparation. *Teachers' Manual.* (*B.g.*) "Bible Truths and Stories," or "Old Testament Story Lessons," 30c. *Teachers' Manual,* 40c. (*B*)
Second Year. Age 7.	Bible Stories.	*"Bible Stories on the Ten Commandments,"* Mrs. E. P. Hastings. Pictures. "Primary Stories," Second year, 32c. *Primary Teachers' Text Book,* $1.00. *Pictures* (optional), $1.50. (*I*) *"Bible Lessons for Little Beginners,"* Cushman Havens. Vol. II, 70c. Pictures. "Sunday Story Reminders," 40c.

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GRADE AND AGE	SUBJECTS FOR STUDY	SUGGESTED TEXT BOOKS
		"Child Religion in Song and Story," (Walks with Jesus in His Home Country). Chamberlain & Kern, $1.25. (*U*) "God's Loyal Children (cards for coloring), 27c. *Primary Teachers' Helper,* 45c. (*B.g.*) "Gospel Truths and Stories," or "Stories about Jesus," 30c. *Primary Teachers' Helper,* 40c. (*B*)
Third Year. Age 8.	Bible Stories.	Illustrated Lesson Cards. Joint Diocesan Series, 12c. per year. *American Church Sunday School Magazine.* Geo. W. Jacobs & Co., $1.50 per year. "Primary Stories." Third year. *Primary Teachers' Text Book.* Third year. (*I*) *"Love, Life and Light for God's Little Children,"* M. Wilson, $3.00. "Jesus' Way of Love and Service" (cards for coloring), 36c. *Primary Teachers' Helper,* 60c. (*B.g.*) "New Testament Truths and Stories," or "Stories about the Apostles," 30c. *Primary Teachers' Helper,* 40c. (*B*)

TABULATED STATEMENT OF JUNIOR LESSON MATERIAL.

GRADE AND AGE	SUBJECTS FOR STUDY	SUGGESTED TEXT BOOKS
First Year. Age 9.	Old Testament Biography.	"Hero Stories of the Old Testament." First year. Young Churchman Co., 14c. (*N*) "Early Heroes and Heroines," H. B. Hunting, 80c. (*B*) "Old Testament Stories." First year. Josephine L. Baldwin, 36c. (*I*) "The Old Testament Story," W. H. Bennett. Macmillan, 60c. *Teachers' Manual for Hero Stories.* First year, 50c. (*N*)

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GRADE AND AGE	SUBJECTS FOR STUDY	SUGGESTED TEXT BOOKS
		The Junior Teacher, H. B. Hunting, $1.00. (*B*) *Teachers' Text Book,* Josephine L. Baldwin, $1.00. (*I*) *"On Holy Ground."* O. T. Vol. Wm. L. Worcester. Lippincott. $1.50.
Second Year. Age 10.	Old Testament Biography.	"Hero Stories of the Old Testament." Second year. Young Churchman Co., 15c. (*N*) "Kings and Prophets," 80c. (*B*) "Old Testament Stories." Third year. 40c. (*I*) "Heroes of Israel," T. G. Soares, $1.00. (*U*) "The Old Testament Story," W. H. Bennett. Macmillan. 60c. *Teachers' Manual for Hero Stories.* Second year, 50c. (*N.*) *Junior Teacher for Kings and Prophets,* H. B. Hunting, 60c. (*B*) *Junior Teachers' Text Book,* Josephine L. Baldwin, $1.00. (*I*) *Teachers' Manual for Heroes of Israel,* T. G. Soares, $1.00. (*U*) *"On Holy Ground."* O. T. Vol. Wm. L. Worcester. Lippincott, $1.50.
Third Year. Age 11.	Stories from the Life of Our Lord.	"Life of Jesus Christ," Junior Historical, 21c. *Teachers' Manual,* 65c. (*N*) Junior Bible "Life and Works of Jesus," *Teachers' Manual.* (*B.g.*) "Life of Jesus," Gates, 50c. *Teachers' edition,* 75c., 42 lessons. (*U*) "Stories about Christ," or "Gospel Stories," 80c. *Junior Teacher,* 40c. (*B*) "What Manner of Man is This?" (For Boys), Murray, 40c. 19 lessons. "Constructive Studies in the Life of Christ." (*I*) "Our Lord and Saviour Jesus Christ," E. Hobson. (London Diocesan.)

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GRADE AND AGE	SUBJECTS FOR STUDY	SUGGESTED TEXT BOOKS
		"New Testament Story," W. F. Adeney. Macmillan. 60c.
Fourth Year. Age 12.	Personal and Social Duties taught from the Catechism, illustrated from the Bible.	"Christian Life and Conduct," 40c. Bible Study Manual, 60c. (*B.g.*) "The What and Why of Confirmation, C. L. Pardee. Church Literature Press, N. Y. 11c. "Catechism, Faith and Action," Lester and Wainwright. (Lond. Dioc.) 50c. "Catechism, Prayer and Sacraments," Morley Stevenson. (Lond. Dioc.) 50c.
Fifth Year. Age 13.	Missions of the Church.	"Winners of the World" (Gardner), 30c. "The Conquerors of the Continent." (Board of Missions.) 25c. "Spirit of Missions." "Heroes of the Faith," 40c. *Teachers' Manual*, 60c. (*B.g.*)

TABULATED STATEMENT OF SENIOR LESSON MATERIAL.

GRADE AND AGE	SUBJECTS FOR STUDY	SUGGESTED TEXT BOOKS
First Year. Age 14.	Advanced Study of Life of Our Lord Jesus Christ.	"Life of Jesus Christ, the Messiah," 20c. *Teachers' Manual for same*, 50c. (*N*) "Teachings of Jesus Christ, the Messiah," 20c. *Teachers' Manual for same*, 50c. (*N*) "Life of Christ," Burgess. "Life of Christ," Forbush, 60c. (*B*)
Second Year. Age 15.	History of the Church.	"History of Christianity," Gardner, 50c., 34 lessons. "Making and Life of the Church," Shayler, 13c.

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GRADE AND AGE	SUBJECTS FOR STUDY	SUGGESTED TEXT BOOKS
		"Everyman's History of the Church of England," Percy Dearmer, 40c. "Three hundred Years of American Christianity," Dean Hodges, 25c.
Third Year. Age 16	Christian Doctrine.	"Episcopal Church: Its Doctrine, Ministry, Discipline, Worship, and Sacraments," Dean Hodges, 50c. and 25c. "Bible Lessons on the Creed," C. H. Hayes, 5c. *Teachers' Helps for same,* 75c. The Young Churchman Co.
Fourth Year. Age 17.	Stories of the Hebrews.	"Old Testament History," 22c. *Teachers' Manual for same,* 50c. (*N*) "Leaders of Israel," 50c. *Teachers' Text Book,* 60c. (*I*) "Old Testament History," or "Patriarchs, Kings, and Prophets," 30c. *Bible Study Manual,* 40c. (*B*) "Preparation for Christianity" (Religion of the Old Testament), 48c. *Senior Teacher,* 60c. (*B.g.*) "From the Exile to the Advent," Smith, 20c. 15 lessons. (*N*) *"From the Exile to the Advent,"* Fayerweather, 60c. "Studies in Old Testament History and Prophecy," C. D. Gray. (*U*) "The United and Divided Kingdoms," 2 Vol., Kent.

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APPENDIX B.

The Very Rev. Chas. Smith Lewis, Editor of the Sunday School Department of *The Living Church* and Dean of All Saints' Cathedral, Indianapolis, Ind., has prepared four schedules of text books to meet four different circumstances in applying the Standard Curriculum. They are as follows:

I.—Old Fashioned Question and Answer Books

Grade I. For the Primary Department there are very few books of this class, and almost none follow the lines of the Standard Course. Perhaps as satisfactory a selection as could be made would be the Joint Diocesan Primary leaflet. We would suggest, in addition to the telling of Bible stories, simple lesson books for this department.

Grade II. *Church Teaching for Little Ones.* Miss Tew.

Grade III. *A New First Catechism and the Gospel Story, A Second Catechism.* By a Clergyman's Wife.

Grade IV. Tissot Series of Church Lessons: Old Testament.

Grade V. *Practical Question Book on the Bible.* Miss Robinson.

These two courses are not quite along the lines of the Standard, and the former needs expanding, as it is too short.

Grade VI. *Tissot Series of Church Lessons: Life of Christ, Sayings of Christ.* These two should be combined in proper order.

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Grade VII. *Church Catechism Explained.* By Two Priests.

There are no text books for the Personal and Social Duties alone, and this explanation of the Catechism is introduced as a substitute.

Grade VIII. *Winners of the World* (Gardner), followed by *Ways and Teachings of the Church* (Haughwout).

Grade IX. *Questions on the Life of Christ.* Miss Robinson.

Grade X. *Catechism of Church History.* C. E. Gardner.

Grade XI. *Doane Manual of Christian Doctrine,* Senior Grade, or *Definite Church Teaching.* Healy. (Mowbray.) This last is a strong setting forth of the Catholic Faith.

Grade XII. *Systematic Bible Study.* Miss Robinson.

Alternates for Grades VI. and IX. can be found in the leaflets as published by Jacobs, and set forth by the Joint Diocesan Committee.

In suggesting the above schedule, let it be said again that it is only as a help to those who cannot use the newer books and that it is distinctly to be remembered that it is meant for use along with the other material of the curriculum.

II.—Modern Source-Method Books of a Churchly Character

Primary Department, Grades I.-III. *Love, Light, and Life.* Mabel Wilson. A new book by Miss Murray of St. Mark's Sunday School, Evanston, Ill., has just been issued from the press of The Young Churchman Co. Teachers will find in this the best guide for these years. The title is *Handbook for Primary Teachers in Church Sunday Schools.*

Grades IV. and V. *Hero Stories of the Old Testament.* Years 1 and 2. (N. Y. S. S. Com.)

Grade VI. *Junior Life of Christ.* (N. Y. S. S. Com.)

Grade VII. *Christian Ethics for Younger Children.* (N. Y. S. S. Com.) *Bible Lessons on Christian Duty.* Hayes.

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Grade VIII. *Winners of the World.* Gardner. To which should be added *Ways and Teachings of the Church.* Haughwout.

Grade IX. *Senior Life of Christ.* (N. Y. S. S. Com.) *Lord and Saviour Jesus Christ.* Hobson. This is one of the English books.

Grade X. *Manual of Instruction in Church History.* Shinn. When published, the N. Y. S. S. Com. new volume on Church History.

Grade XI. *The Children's Heritage.* Oakley (S. P. C. K.). *Definite Church Teaching.* Healy (Mowbray).

Grade XII. *History of Old Testament Times.* N. Y. S. S. Com.

For the volume on Missions, Mr. Gardner's lessons in *The Young Churchman Missionary Magazine* could be substituted.

III.—Selection of "Liberal" Books

These are not written for Church schools, and do not therefore take the Church standpoint, and can only be used in our schools with care and constantly remembering their position.

Grades I.-III. Pilgrim Press Series, or the Bible Study Union Series (Scribners). In some ways the former are to be preferred.

Grades IV. *Junior Bible, Early Heroes and Heroines.* Bible Study Union.

Grade V. *Kings and Prophets.* Bible Study Union.

Grade VI. *Life and Words of Jesus.* Bible Study Union. *Life of Jesus.* Gates (Chicago Univ. Press.). Both of these must be used with great caution from the doctrinal side.

Grade VII. *Christian Life and Conduct.* Bible Study Union.

Grade VIII.

Grade IX. *Life of Christ.* Burgess (Chicago Univ. Press).

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Grade X. *Landmarks in Christian History.* Bible Study Union.

Grade XI.

Grade XII. *Studies in Old Testament History.* Gray (Chicago Univ. Press).

IV.—English Manuals

Grades I.-II. *New Methods in the Junior Sunday School.* Hetty Lee (National Depository).

Grade III. *God's Love and Care.* Kirschbaum. London Manual (Longmans).

Grade IV. *Marden Manual, Grade I.* Old and New Testament Stories.

Grade V. *Marden Manual, Grade II.* Old and New Testament Stories.

Grade VI. *Marden Manual, Grade III.* Life of Christ.

Grade VII. *Catechism: Faith and Action.* Lester. London Manual (Longmans).

Grade VIII. There is no book in the English Series covering this topic. Mr. Gardner's book or his lessons in *The Young Churchman Missionary Magazine* should be used.

Grade IX. *Our Lord and Saviour Jesus Christ.* Hobson. London Manual (Longmans).

Grade X. *Marden Manual, Grade VI.* Story of the First Thirty Years of the Church of Christ.

Grade XI. *Catechism: Prayer and Sacraments.* Stevenson. London Manual (Longmans).

Grade XII. *Marden Manual, Grade V.* Story of the Ages before Christ.

In following this series the order of the senior grades should be changed to the following: Grades IX., XII., X., XI., or XII., X., IX., XI.

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APPENDIX C.

Training Children to Serve

THE PROGRAM OF CHRISTIAN SERVICE IN CHRIST CHURCH, CHICAGO. REV. CHARLES H. YOUNG, RECTOR.

A method of applying our religion. A record is kept of the activities of each class. Some one visits each class monthly to tell of the larger organization. Pupils are held responsible for the information given to the class either by talks or by lesson sheets.

CLASS	WORKING FOR	FORM OF WORK
Bible Class (young men)	Visiting Nurses Ass'n	Visiting Shut-ins Tearing bandages.
Bible Class (young ladies)	"	"
Post Graduate Class (young ladies)	"	"
Teachers' Training Class	"	"
High School III	Juvenile Protective Association	Giving a play to raise money to help a girl or boy in school.
High School III	"	"

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CLASS	WORKING FOR	FORM OF WORK
High School II	Junior Auxiliary	Organizing the society in Christ Church and carrying on its work.
High School II	"	"
High School I	"	"
High School II	United Charities of Chicago	Various kindnesses suggested by the charities' workers, sharing boys' magazines, etc.
High School I	"	"
Grade 8	Chicago Home for the Friendless, 5059 Vincennes Ave.	Making garments according to samples furnished.
Grade 8	"	Home-made games. Home-made candy.
Grade 7	S. Mary's Home for Children, 2822 West Jackson Blvd.	Making scrap books. Sewing simple articles.
Grade 7	"	"
Grade 7	Chicago Home for Boys, 1506 West Adams St.	Home-made games. Home-made candy.
Grade 6	"	"
Grade 6	Children's Hospital Work (St. Luke's) Cook County.	Making surprise bags, dressing dolls, making bedroom slippers.

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CLASS	WORKING FOR	FORM OF WORK
Grade 6	"	"

Teaching has value as it leads to action. Sunday School teaching put into action means the translation into the child's life the Truths he is being taught. This produces a life of willing, loving service toward GOD and GOD'S children.

CLASS	WORKING FOR	FORM OF WORK
Grade V	Woman's Auxiliary (elementary). (Sunshine Workers.) Foreign and Home Missions.	Sewing—Housekeepers. Quilting for Providence Nursery. Screens.
Grade V	Foreign and Home Missions. Assist Sunshine Workers.	Carpenter Work. Screens. Quilting frames. Raising Money.
Grade V	"	"
Grade IV	Woman's Auxiliary. (Sunshine Workers.) Foreign and Home Missions.	Sewing—Housekeepers. Quilting for Providence Nursery. Scrap Books for contagious patients. Alaska Missions.
Grade IV	Parish Missions. Diocesan Missions. Foreign Missions	Raising money to buy materials, etc. Selling magazines, etc. Caring for Prayer Books and Hymnals.
Grade IV	"	"
Grade III	Woman's Auxiliary. Sunshine Workers. Foreign and Home Missions.	Sewing—Housekeepers. Scrap books for shut-ins, to send to Alaska.

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CLASS	WORKING FOR	FORM OF WORK
Grade III	"	"
Grade III	Alaska Mission. Japanese Mission. Home Mission.	Help some one child in each place. Parish activities—errands, circulating, etc.
Grade II	Boys' Homes. Girls' Home, S. Mary's. Orphanage of Holy Child.	Raise money, or bring things to help some individual child in the Home.
Grade II	"	"
Grade I	Parish Missions. Sunday School. Home. St. David's.	Ministering to the sick (flowers, etc.). Mail lessons to shut-ins. Correspondence school.
Grade I	"	"
Kindergarten	"	"

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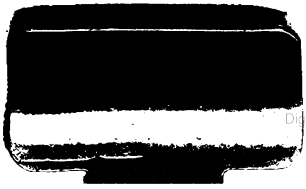

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